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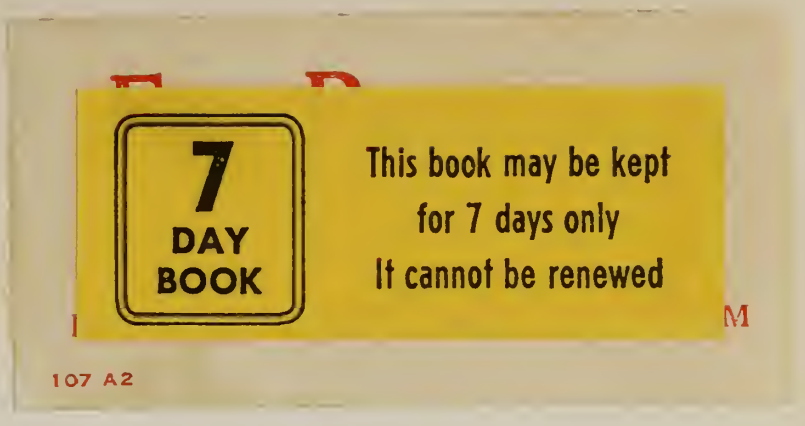

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The Quest for God

Alberto Hurtado, S.J.

Translator's Introduction

Father Alberto Hurtado, S.J., (1901-1952), was well aware when he wrote it that this article would be his last. It contains his testament, his insight into the problem of modern man. The solution he offers is really his own experience of God. A modern Xavier, he grappled during the sixteen years of his ministry with the major problems of the Church in his native Chile: vocations, youth guidance, education, social work. "Christ's Home", one of his projects, sheltered 164,467 indigents in 1951.

Father Hurtado was a vital personality with a keen understanding of human miseries. His closeness to God enabled him to prescribe a divine remedy. Of few men could it be more truly said that he found God by giving himself to men. He used to greet his clients with a gay, searching unforgettable smile and with the expression used by peons when addressing the sons of their landlord: "How are you, *Patroncito?*" "What can I do for you, *Patroncito?*" For Alberto Hurtado waifs and outcasts were really the dearly beloved children of his Landlord. And to them Father Hurtado was *Patron.* Steps have been taken which will, it is hoped, lead eventually to his beatification. *Woodstock Letters* [82 (1953), 367-373] carries a longer account of this extraordinary man. This article appeared in *Mensaje* (Santiago de Chile) for September, 1952.

PATRICIO CARIOLA

La Busqueda de Dios

Ours are tragic times. This generation has known two horrible World Wars and is facing an even more frightful conflict; a conflict so cruel that even those guilty of promoting it are aghast at the thought of the ruins it will cause.

Our century is best described in apocalyptic writings. *The Twenty-Fifth Hour, Darkness at Noon, Bodies and Souls,* considered the greatest novels of recent years, witness to a world, fretted to folly.[1]

[1] C. V. Gheorghiu, *The Twenty-Fifth Hour* (New York, 1950); A. Koestler, *Darkness at Noon* (New York, 1941); M. van der Meersch, *Bodies and Souls* (New York, 1948).

Insanity, indeed, is the patrimony of our age. I have visited a hospital which housed nineteen thousand insane people! Many others, who have lost all inner balance, wander about our streets. Great numbers, while not insane, feel restless, baffled, dejected and profoundly alone in this vast but overpopulated world! Neither nature nor their fellowmen mean anything to them, have any word of consolation for their spirits. Why? Because God is absent from our century.

Many descriptions of our times can be given: age of the machine, of relativism, of comfort. We might best characterize it, however, as a society from which God is absent.

This unconcern about God is not localized in any one country but is a universal fact. God is absent as the result of a concerted campaign. He has been forced out of the heart of life. Society has taken its stand on this rejection of God even though His absence causes its death.

Books could be written on the forms of contemporary atheism. We have only to glance at the billboards along our streets, at the headlines of our newspapers, at the publicity accorded certain films and novels, at the suggestive pictures and photographs in our magazines. But we must reflect at leisure and at length if we are to realize what this absence of God means and feel it in our bones. Leon Bloy wrote, "The Creator is absent from the city, from the farm, from law, from art, from manners and customs. Indeed He is absent from religion, in the sense that even those who want to be His intimate friends disregard His presence."

Awareness of man has supplanted awareness of God. In the early centuries assaults on religion had dogma as their storm center: Trinitarian and Christological heresies flourished. During early modern times, Protestantism assailed the principles on which the Church is based. The nineteenth century attacked the divinity of Christ. But a more radical denial was reserved for our century: the denial of God and the substitution of man in His place. As in antiquity, the sin of today is idolatry but today man himself is the idol.

Modern Maladjustment

Our age idolizes money, health, pleasure, comfort: whatever is advantageous to man. And when we think of God it is only

to make of Him an instrument for the service of man. We even demand an accounting of Him, we judge His acts, we complain when He does not satisfy our whims.

We are not interested in God for His own sake. We have turned our backs on praise and adoration. We have little time for divine worship. Many think that prayer is a pursuit fit—although even here there are dissenting voices—for monks and nuns. At any rate work and pleasure are alone suitable for men of the world. Our science is centered on man who appears so majestic in our eyes. Religion, even for many who respect its name and assign it a place in the hierarchy of values, means not worship and unselfish service of the Creator but something that leads to human peace and progress.

Efficiency, production and utility are the yardsticks of our value judgments. Little understood is unselfish generosity which looks for no temporal gain. Even less appreciated are the value of self-sacrifice and the salutary effects of failure—of failure on the merely human plane such as the failure of the Cross. The reason is simple: in an industrial age like ours everything is weighed, counted and measured. Our minds are influenced by avarice and advertising. How could we fail to extend these criteria to the spiritual realm? Supernatural realities, like confession and Holy Communion, have given way to natural remedies, to purely human wisdom, to hygiene and self-assurance. All this gives indisputable testimony to the weakness of our awareness of God.

Many go on speaking of God. They cannot, after all, forget what, as little children, they learned from their mothers. They are accustomed to the sound of the word "God", as one in daily use; but the word is all there is to it, a more or less meaningless sound. The word is void of all reality—of any reality, at all events, which could be compared in grandeur and awful majesty, in sublimity and overpowering fascination to *the* reality: God.

Modern Man's Ideal

Many do not deny God. They mention His name. They invoke His aid, but never have they realized His greatness nor suspected the joy that can be found in Him. For them God is something inoffensive, something not to worry too much about.

God's existence has never loomed up before them, across their very path, gigantic and inaccessible as a mountain. God stays on the horizon like a volcano; near enough to be seen, and yet far enough away not to be feared. Often God is nothing but a mental refuge: anything that defies understanding in the world or in our lives is attributed to God. "God permitted it." "God willed it so." Sometimes God is looked on as a friendly neighbor to whom we can go for help in a moment of stress and strain. When there is no other way out, we pray; that is to say, we ask this good-natured Neighbor to lend us a hand. But we shall be ready to slight Him once things have returned to normal. Such people have never attained to the true presence, the shattering proximity of God.

Men often lack time to think about Him. We have so many other demands on our time. We must eat, drink, work and amuse ourselves. We have to rise above all this before we can think quietly about God. And so the required leisure fails, always fails us.

Since we live in such an atmosphere, even we Christians are saturated with materialism, with practical materialism. We confess God with our lips but our lives are lived more and more apart from Him. The caravan of complications arising from home, business and social life absorbs all our attention. Our lives become daily more and more pagan. In them there is no prayer, no reflection on eternal truth, no time to practice charity or defend justice. Are not the lives of many of us completely devoid of substance? Do not we, who believe in God, read the same books, see the same shows, pass the same judgments on life and its vicissitudes, on divorce and birth control, as the atheists? Whatever is genuinely Christian: conscience, faith, self-sacrifice, zeal—we ignore, or, perhaps, even censure. They seem so superfluous. Most people lead a completely natural life as if death were its final term. How many baptized weep at the grave as those who have no hope!

The appalling bitterness of contemporary man, his pessimism, his loneliness, his neuroses which frequently lead to insanity, are they not the result of a world that has lost God? St. Augustine expressed it perfectly, "Thou hast made us for

Thyself and our hearts are restless till they rest in Thee." Also that poet who wrote:[2]

Si me aparto, mi Dios, de tu lado,
inquieto y turbado,
camino al azar.

Y no es mucho que gima, Dios mío,
también gime el río
buscando la mar.

In the terrible tragedies *Darkness at Noon* and *The Plague,* you will seek in vain for a ray of hope because God is completely absent from their pages.[3] In the profound darkness described by Gheorghiu in *The Twenty-Fifth Hour,* the only rays of light come from those who, like Father Kaluga, know how to find God. Sartre's brutal pessimism and Nietsche's crazed anguish are the echo of their cry: God is dead. Their works, the most devastating ever written, are the poison that corrodes the contemporary soul. They deprive it at once of human dignity, of confidence in the fatherhood of God and of all happiness.

Longing for God

Fortunately the human soul cannot live without God. It turns to Him as spontaneously as the sunflower turns to the sun—and that even in actions which are objectively disordered. In the hunger and thirst for justice which consumes so many souls, in the desire for greatness, in the spirit of universal charity, this craving for God is latent. The Catholic Church from its very origin, nay more, even in its precursor, the Chosen People, has never failed to assert clearly and boldly its belief in God. For confessing His name many died during Old Testament times. Because of His fidelity to the message of His Father, Jesus laid down His life. In imitation of Him millions of martyrs have done the like because they confessed God, One and Triune, whose Son dwelt amongst us. Beginning with Stephen and those who as burning torches illumined the gardens of Nero down to those who are dying today in Russia,

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[2] If my God I leave Thy side, / Restless and afraid, / Aimlessly I go. / Nor is it strange that I moan, my God, / Since the river moans, / Seeking the sea.

[3] A. Camus, *The Plague* (New York, 1948).

Czechoslovakia and Jugoslavia or died yesterday in Japan, Spain and Mexico—all shed their blood for Him. Others have not been asked to make this supreme sacrifice but have done something equivalent in their daily lives. Such are religious who consecrate their lives to prayer. In the United States there are thirteen Trappist monasteries where only silent work is done in order that the monks may not lose sight of the presence of God. There are even religious, like those founded by Father Voillaume, who join to their lives as factory workers a truly contemplative life.

There are college students too—I have met them in France, England, Spain and Belgium—who manifest a serious interest in prayer and for whom study is a means of praising their Creator.

There are workmen like those who belong to the *Jeunesse Ouvrière Catholique,* now more than a million in number, and peasants for whom prayer seems connatural. And with them are ranged savants like Carrell and Lecompte de Nouey, men who take pride in their faith. Writers, too, like Claudel, Gabriela Mistral, Papini, Graham Greene, and so many others. In the midst of this disintegrating world there are chosen groups of elect souls who seek God with all their might and whose highest aspiration is to do His will.

Even movements outside the Church, like that initiated in India by Mahatma Gandhi, like Geneva's Moral Re-Armament and the Oxford Group of Frank Buchman, have given first place to the idea of God.

Serenity of Soul

When men have found Him, their lives are built on solid rock and their spirits repose in the Divine Fatherhood as a child in the arms of its mother.

Depth and beauty of life are products of knowing how lovable God is, how many favors He bestows on us, and how mighty is His arm.

When the soul has found God it realizes that nothing is truly great save God alone. Compared with Him, all else sinks into insignificance. Whatever is not concerned with Him, is of no importance. The really important and lasting decisions are those which are rooted in Him.

There is also a heartache for God, an indescribable and immeasurable pain that tortures the soul with awful longing. There is fear of God: the fear of casting a shadow on the image of the Beloved, fear arising from offering so little to Him to whom we owe all.

Finding God is like loving for the first time. You run, you fly, you are carried away. All doubts float to the surface and the depths of life become a kingdom of peace. The realization of being alive and of God's love for us pervades the core of life. Surrender for the man who rests in God means forgetfulness of self. Whatever his situation may be, whether God answers his prayers or not, are not matters of great or little import. There is but one important fact: God is present and God is God. In the hushed contemplation of this truth, his heart is at rest.

This trust is a product of generous and humble love. If God takes something away, even painfully, it is God who does so and this realization satisfies the soul, makes it happy and lights all its lamps. This love is not a sentimental love but a simple unassuming love which takes it for granted that it is understood. Such it is because it cannot be other.

In the soul of this Prodigal joy and sorrow co-exist. God is at one and the same time his peace and his unrest. He rests in Him without at the same time being able to remain quiet. He has to learn to rest in action, to make anxiety a friend. Daily God confronts him as a challenge, as obligation, as happiness very near but not yet possessed.

The soul fears God but not with a senseless fear like that of a dog which expects at every moment a blow of the lash. Where the spirit reigns, terror cannot enter. Everything is clear, luminous, benign. We are not God's slaves but thanks to His predilection we are His sons. Filial fear of God does not consist in dread of punishment nor does it arise from insufficient knowledge of Him but from His very nearness. He who finds God feels that he has been sought by God, pursued by Him, and in Him he rests as in a vast, warm ocean. Before him looms a goal in comparison with which mountain ranges are but grains of sand. The quest of God is possible only in this life and this life has meaning only in terms of this quest. God is always and everywhere present but we can never find

Him. We hear Him in the thunder of the surf, and yet He is silent. At each moment He comes to meet us and yet we cannot seize Him. But the day will come when the quest will cease and the final meeting take place. When we find God, we find and obtain possession of all that is good in this world.

Conclusion

In our lives God is what the moon is for the ocean: the cause of flood tide and ebb tide. All our earthly peregrinations are in response to His divine challenge; a challenge which at times carries us to the heights and at others plunges us to the depths. This challenge of God, which the soul perceives, is a call to all that may rightly be called great in this life, to those realities which give human existence a meaning, which make life really living.

And this challenge of God, which contains the blueprint of a holy and healthy life, is nothing else than music floating down from the eternal hills, sweet but clear, thunderous but harmonious. The day will come when we shall see that God is the song who cradled our existence. Dear Lord make us worthy to hear Thy call and follow faithfully.

PERINDE AC CADAVER

"To give up one's will," wrote St. Ignatius, "is more meritorious than to raise the dead." These words seem blasphemous to Lutheran sanctimoniousness which even today, by way of the French Revolution and its countless Saturnalian offshoots, dims that apology for an intellect which is the property of the semi-brutes of the day; yet the words are fraught with significance since one's own will generally means egoism, self-love, pride and the quintessence of treason against God. The famous phrase, *perinde ac cadaver* [just as a dead man], is but a striking figure, such as genius is wont to employ, that shows how the proud, fleshly Adam in us has to die that the spirit may live unto a higher life, desiring and ready to labor for union with the Source of all life. Yet notice what happens! Epictetus speaks of man as a wraith that is dragged behind a corpse, and all the wits and wiseacres and the philosophers who lack both love and wisdom beam with approval. If a saint talks about corpses, this same anthropocephalous herd stands aghast and whinnies in dismay.

GIOVANNI PAPINI

St. Ignatius and the Mystical Body

Harry R. Burns, S.J.

IÑIGO de Loyola is primarily a man of the Church. Yet it is no easy task to sketch the full extent of the Ignatian conception of the Church. For the references to the Church in the better known Ignatian writings are for the most part passing references which indicate much or little, depending on how one interprets them.[1] There is, however, one letter of Ignatius, once famous but now mostly forgotten, in which he treats specifically of the nature of the Church. This is the letter to Asnaf Sagad I, alias Claudius, Emperor of Ethiopia —the fabled Prester John of mediaeval lore.[2]

Though long and often confused negotiations had been in progress since 1520, Ignatius' interest in the Prester John business did not begin until 1546. But his interest, once aroused, persisted undiminished until his death. In 1555 when all arrangements had been made for a papal delegation,[3] Ignatius addressed a personal letter to Claudius which is in effect a little treatise *De Unitate Ecclesiae,* filled with charity, humility and zeal for souls.[4]

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[1] The Rules for Thinking with the Church, of course, do provide some principles of an ecclesiology, especially the 1st and 13th rules. But they are, unfortunately, too often interpreted within the confined context of a badly understood Ignatian "blind obedience." Nevertheless, the attitudes they try to inculcate do imply an understanding of the basic nature of the Church. Cf. Pedro Leturia, S.J., "Sentido verdadero en la Iglesia militante," *Gregorianum* 23 (1942), pp. 137-168.

[2] The letter, in two redactions, appears in the MHSJ, *Monumenta Ignatiana* (prima series), VIII, pp. 460-476. A translation of the first and shorter redaction appears in *Woodstock Letters* (Nov. 1956), along with an introductory note by Gustave Weigel, S.J. The citations in this note, however, are from the second, believed by some to be the definitive one. A translation can be found in Genelli's *Saint Ignatius Loyola,* pp. 311-316 in the Benziger 1889 edition.

[3] Twelve men had been asked for—a Patriarch, coadjutor and ten priests. Ignatius sent thirteen so that the delegation would resemble Christ and the twelve Apostles. For a brief history of the mission, see James Brodrick's *Progress of the Jesuits,* pp. 236-267.

[4] In his private instructions to Juan Nuñez, the Patriarch, Ignatius

Since the purpose of the letter, as of the mission itself, was the reunion of the Monophysite Church of Ethiopia with Rome, it is not surprising that Ignatius, citing Scripture and conciliar teaching, emphasizes the unity of the Church and the primacy of jurisdiction possessed by the Roman See, "the mother and mistress of all the Churches in the world." What is unexpected is his reference to the Church as the Mystical Body.

The Evidence

In the course of the letter there are three such references to the Mystical Body. The first expresses the idea of life in graphic terms, and even stronger Spanish:

> It is not without reason that the father and grandfather of your Majesty would not recognize the authority of the Patriarch of Alexandria [Gabriel VII] who, like a rotten and lopped-off member of the mystical body of the Church [*como miembro cortado y pudrido del cuerpo místico de la iglesia*], has neither received nor can receive life or vigor from this sacred body. For being a schismatic and separated from the Holy Apostolic See, which is the Head of the whole Church, he cannot lawfully communicate the life of grace nor the office of pastor.[5]

The second reference stresses the need of the one true Church for salvation.[6] For, Ignatius argues, as there was "but one ark of Noah in which men could find safety," and one tabernacle of Moses, one temple of Solomon, so too the Church is one:

> All [these figures are] a clear and precise image of the unity of the Church, outside of which there is nothing that is good, nothing that can live. For whosoever is not united to and incorporated in this mystical body [*unido y incorporado con este cuerpo místico*]

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insisted that the mission go "about its business *con dolcezza*, taking care to do no violence to those souls habituated by long custom to another way of living." Brodrick (*op. cit.*, p. 250) notes that *con dolcezza* is almost an Ignatian slogan. In view of the later controversy over the Chinese Rites, it is interesting to see Ignatius' sense of missionary adaptation. Cf. also the "Appendix de rebus Aethiopicis" in the *Mon. Ign.* VIII, pp. 701-704.

[5] The adjective "*místico*" is omitted from the first two texts in the shorter version but the meaning is otherwise the same.

[6] Ignatius is even more explicit in his instructions to Nuñez: "y ubiendo buena commodidad y mucha disposición en él, le hagan capaz cómo no ay esperanza de salvarse fuera de la iglesia católica romana. . . ." (*Mon. Ign.*, VIII, p. 682).

> cannot receive from Jesus Christ, its Head, the strength and grace necessary to obtain everlasting happiness.

The final reference to the Mystical Body adds the suggestion at least of the infallibility guaranteed to the Church by the Holy Spirit:

> If it be, as it surely is, a special and most precious grace to be united to the mystical body of the Catholic Church [*estar unidos con el cuerpo místico de la iglesia católica*], which is animated and governed by the Holy Spirit and this same Spirit, according to the testimony of St. Paul and the Evangelist St. John, teaches and suggests to the Church all truth.[7]

A Question

At this point the question might be asked: how did Ignatius become acquainted with the doctrine of the Mystical Body? Obviously and in the first place, from his reading of St. Paul. But one ought not to forget that the vision at the Cardoner River "turned the Manresan pilgrim 'into a man with a new intellect'." [8] Or as Nadal later put it: "God gave him [Ignatius] a most profound insight into, and feeling for, the mysteries of our Holy Faith *and the Catholic Church.*"[9] Nor should it be forgotten that Ignatius was a Master of Arts,[10]

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[7] Ignatius tells Nuñez that he is to get Claudius to realize one basic truth: "que en las cosas que tocan á la fe y costumbres no puede errer este seda [i.e., Rome] quando va diffiniendo judicialmente" (*Mon. Ign.*, VIII, p. 683). It was this point that interested Thyrsus Gonzalez, the thirteenth General of the Society. He refers to Ignatius' letter as support for his thesis: "Ostenditur Romanum Pontificem, etiam extra Concilium Generale et non expectato consensu Ecclesiae, esse infallibilem controversiarum fidei judicem" (*Adversus Haereticos*, p. 184). Cf. also his *De Infallibilitate Romani Pontificis*, disp. IX, lect. IX, sec. III. This latter work, published with the permission of Blessed Innocent XI, was later suppressed by Alexander VIII for fear of offending Gallican interests in France. Cf. note 26 *infra*.

[8] Hugo Rahner, S.J., *The Spirituality of St. Ignatius*, p. 49. The phrase "como si fuesse otro ombre y tuviesse otro intellecto que tenía antes" appears in the margin of the original and, Brodrick says, in Nadal's hand. MHSJ, *Scripta de S. Ignatio*, I, p. 55, and Brodrick, *St. Ignatius Loyola: Pilgrim Years*, p. 108.

[9] Quoted by Rahner, *op. cit.*, p. 53.

[10] Ignatius' diploma from Paris reads in part: "delectus noster, discretus magister Ignatius de Loyola . . . in artibus magister . . . examinibus rigorosis . . . laudabiliter et honorifice adeptus est." MHSJ, *Scripta de S. Ignatio*, II, p. 1.

and a student of theology until ill health interrupted his studies at Paris.[11] It is a facet of the Saint that is often overlooked, lost in the splendor of his better genius along other lines. But however one may wish to assess the facts of Ignatius' education, it is not unlikely that he would have met with the doctrine of the Mystical Body. Not only did the text books—the *Sentences* of Peter Lombard and the *Summa Theologiae*—treat the question, but every commentary of value had perforce to treat of it too.[12] The doctrine, at least in the basic sense of Christ as Head pouring life into the organism of the Church, never passed out of the theological tradition.[13]

The Early Jesuits

Not only was the doctrine of the Mystical Body part of the theological current in Ignatius' own lifetime; its influence was also felt within Ignatius' immediate circle of fellow Jesuits.[14] There is a suggestion of the doctrine in Xavier, who writes to Ignatius from India:

> It is my hope that by means of you, God will teach me how I must proceed . . . I trust in Christ our Lord that by the merits of Holy Church, whose living members you are, He will give His grace to even such a broken reed as I to plant His faith among the Gentiles.[15]

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[11] "per unum annum cum dimidio in eadem nostra facultate studuit" (*Ibid.*, p. 2). Nadal in his spirited defence of Ignatius speaks as follows:

> At vero sine litteris (Ignatius) fuit. . . . Jam enim inde postquam devotionem animi per exercitia illa concepit, totus propendere incepit ac ferri ad proximorum salutem procurandum; simul, ut hoc commodius ac liberius faceret, incredibili studio in litteris incumbere coepit in Hispania, deinde in celeberrima orbis christiani academia parisiensi, primum artes liberales, tum theologiam multos annos audivit summa animi contentione ac constantia singulari, exercitio et fructu. Post consummata studia, congessit delibationes illas exercitiorum primas, addidit multa, digessit omnia, dedit examinanda et judicanda sedi apostolicae. Quid nunc dicis? Quid colligis quod litteras nescivit, bone Pater? [The addressee of the Apology] Non potuit latine scribere? Potuit, sed noluit, ut simplici sermone. . . . [The end is obliterated]. Cf. MHSJ, *Epist. Nadal*, IV, p. 826.

[12] The classical loci are the thirteenth distinction in the Third Book of the Sentences and the eighth question of the Tertia Pars.

[13] Emile Mersch, S.J., *The Whole Christ*, Part III, chap. VI to IX.

[14] For the influence of the doctrine of the Mystical Body at Trent, cf. DB n. 809 and 875.

[15] James Brodrick, S.J., *Saint Francis Xavier*, p. 129. The letter recalls the "*cuius vivum membrum est*" used at Trent (DB n. 842).

And if Xavier's acquaintance with the Mystical Body appears at best problematical, there is no doubt of its presence in Peter Canisius:

> Lord, I ask Thy help, and I beg Thee to sustain me, not only by the merits of Christ, Who is our Head and the Holy of Holies, but also by the merits of His most noble members and of His whole Body, which is the Church.[16]

More explicit still are the writings of Jerome Nadal, that embodiment of Ignatius' spirit:

> Even today our great Captain carries His cross in His Mystical Body which is the Church. He suffers in her. He is persecuted in her . . . *Adimpleo ea quae desunt passionum Christi.* These are the merits of His cross which give efficacy to our ministries.[17]

While the strong Pauline emphasis hardly occasions any surprise in Nadal, for whom the phrase "in Christ" is a watchword, the real significance of the passage lies in the fact that it is an exhortation given to the Jesuit community at Alcalá, based on the key meditation of the Kingdom of Christ. Thus, if Pauline, it is no less Ignatian.

Significance

What significance do these references to the Mystical Body have in Ignatius' conception of the Church? While the main purpose of this note is merely to call attention to their presence in Ignatian writings, it may prove helpful to suggest a few lines of thought without pretending to give anything like a definitive answer.

Certainly the doctrine of the Mystical Body enables one to see greater depth of meaning in what might otherwise appear to be chance phrases in other Ignatian writings. For example, when Ignatius tells the scholastics at Coimbra to remember that their neighbors are "an image of the most Holy Trinity . . . living temples of the Holy Spirit . . . members of Jesus

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[16] Cited by Mersch, *op. cit.*, p. 528.

[17] Cf. Miguel Nicolau, S.J., *Jerónimo Nadal*, p. 500. "Ex his colligimus Societatis nostrae fundamentum esse Jesum Christum crucifixum, ut sicut ipse . . . quotidie maximas patitur afflictiones et cruces in Corpore suo mystico quod est Ecclesia. (*Ibid.*, p. 496).

Christ." [18] Nor is it difficult to see a reference to the Mystical Body in Ignatius' letter to the whole Society ordering prayers and Masses as Canisius had requested:

> That charity, by which we should love the whole body of the Church in its Head *(en su cabeza)*, Jesus Christ, demands that the remedy be applied in the first place to that part of the body where the disease is more serious and dangerous. So it seems to us that our Society, according to the measure of its strength, should strive with particular love to help Germany, England, and the northern countries infected with heresy.[19]

The biological metaphor is unmistakable: the Church is a living organism, Christ is its Head, the infection of heresy is to be cured by the medicine of prayers and Masses.

These indications are not, of course, conclusive. But they do suggest that Ignatius' conception of the Church had far wider dimensions than his more frequent use of the phrases—more often misunderstood than not—"Church militant" and "hierarchical Church" might otherwise indicate. Indeed, set within the context of the Mystical Body, even these two notions gain in depth and lose the juridicism and extrinsicism that so easily gravitate about them.[20]

Conclusion

Nonetheless, it would still be a violation of the evidence to give a disproportionate place to the Mystical Body in Ignatius'

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[18] "como una imagen de la Santísima Trinidad . . . templos vivos del Espíritu Santo . . . miembros de Jesucristo" (*Obras Completas de S. Ignacio*, BAC, p. 725). Cf. the Ad Amorem of the *Exercises* n. 235: "reflect how God dwells in creatures . . . So he dwells in me . . . and makes a living temple of me, besides having created me in the likeness and image of the Divine Majesty."

[19] *Obras Completas*, BAC, p. 847. The Spanish "*cabeza*" causes little difficulty in English where it is simply translated as "head." The French translators (Bouix, Pinard, and Mollat), all read "*en su cabeza*" as "*en son chef*", which could be an interpretation as well as a translation. Cf. below, note 24.

[20] Further evidence of the flexibility of Ignatius' mind can be seen in his letter to King John III of Portugal. The naming of two coadjutors for the papal mission had been opposed as a novelty but Ignatius maintained "that the novelty in canon law can be admitted in so novel a case." He went on to say that "if a commissary is appointed now, when it is not necessary, the precedent will be established in case it should become necessary to name one at some future date." Genelli *(op. cit.)* has the letter, pp. 309-310.

thinking. Yet, if it is not a dominating theme, it should not on that account be overlooked. If nothing else, the fact that Ignatius knew about the Mystical Body, can shed new light on other better known elements of his "ecclesiology," for example, the conception of the Church as the Spouse of Christ and the importance of the role of the Spirit in the Church. The idea of the Mystical Body unites these two elements as Ignatius himself did. "For I must be convinced that in Christ our Lord, the Bridegroom, and in His Spouse the Church, only one Spirit holds sway, which governs and rules for the salvation of souls." [21] It is on this unity, which now in the light of the Mystical Body one can term the mystical unity of Christ and His Church, that Ignatius builds his notion of obedience. That is why every election must be made "within our Holy Mother, the hierarchical Church." [22] Disobedience in consequence is a departure *a gremio Sanctae Matris Ecclesiae,*[23] so that one becomes "a rotten and lopped off member of the Mystical Body."

In like manner, the conception of the Church as the Mystical Body provides yet another key to Ignatius' appreciation of the profound unity between Christ and His Church,[24] a realization that necessarily joined loyal service of Christ with equally loyal service of the Church in the person of the Pope.[25] History

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[21] *Exercises*, n. 365, Cf. also n. 353.

[22] *Ibid.*, n. 170 and 177.

[23] The phrase is from the *Examen* c. II, 1.

[24] This is not to deny that, even without the Mystical Body, the realization of this profound unity is still present in Ignatius' thinking. Thus, on this point, Father Donatien Mollat, the eminent biblical scholar, concludes that even when Ignatius speaks of the Church as a body he wishes to designate "a social organism of which Christ is the Leader [*chef*], rather than an organism of which He is the Head [tête]." Cf. "Le Christ dans l'experience de S. Ignace," *Christus* (1954), pp. 38-39. When the texts used in this note were brought to his attention, he expressed great interest in them but still believed his conclusion expressed the "characteristic mind" of Ignatius. However, as he noted in his article and in his helpful letter to this writer, this relationship between Christ and the Church in "terms of seigniory" should be understood "sans juridicisme." Nor does he wish to exclude a possible evolution in Ignatius' thought whereby the social aspect is deepened and complemented by the notion of the Mystical Body.

[25] Cf. Pedro Leturia, S.J., "Aux Sources de la 'Romanité' de la Compagnie de Jésus," *Christus* (1954), pp. 81 ff.

gives abundant testimony to the fact; the Mystical Body gives an added reason for it.

Mystical Body, Spouse of Christ, Holy Mother, Church militant and hierarchical—the Church is all of these to Ignatius. Any synthesis must include them all, as it must include as well a consideration of the virtues that fuse them all into a unity: faith, love, service, obedience, even poverty. The task is not a simple one; for one must at length approximate that "synthetic view" which Ignatius himself possessed and which saw the Church, neither in isolation nor according to only some of her dimensions, but as situated within the whole framework of salvation.[26]

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[26] Since this paper was composed, another reference to the Mystical Body has been found in the letters of Laynez. Cf. MHSJ, *Lainii Monumenta*, V, p. 579. The letter runs as follows:

> Fra li dogni, il primo articulo, che denuono trattare et con maggior dilligenza, è del primato di santo Pietro et delli succesori suoi, et della necessità della *unione con un capo* a quelli che *son membra del corpo mistico* de X. N. S.; perchè, stabilito questo fundamento, facilmente il resto si potrà edificar sopra quello nelli cuori loro.

Aside from the mention of the Mystical Body, the text is interesting because it is, approximately, what Ignatius says to Nuñez (part of which is quoted in note 7). After telling Nuñez to get Claudius to realize one basic truth that the Holy See cannot err in faith and morals, he adds: "después en lo demás se dexerán más fácilmente persuadir."

KINDNESS

The part that kindness and good works had in the life of St. Ignatius is unknown to most people, but it is not the least part of his life and perhaps it is the one that would most endear him to them. From the time of his withdrawal to Manresa he gave himself up to the care of bodily ills in the hospitals and to the care of souls in streets, hovels, ships, and all places frequented of men. He lived on alms, but always gave away to the poor the greater part of what he had begged for himself. At times, when he was alone and in strange lands, he gave away the very clothes on his back, and once he even undertook a long and wearisome journey on foot to go to the assistance of a companion who had robbed him of what little money he had managed to scrape together for his studies.

GIOVANNI PAPINI

Father Alexander J. Cody

Edwin A. McFadden, S.J.

Father Cody died in St. Mary's Hospital shortly after the Angelus had ceased ringing at noon on January the twenty-fourth. He had been ill for several years, but in intervals between frequent visits to the hospital, despite a loss of weight that reduced him almost to a skeleton and, incidentally, made more than a few people add many years to his age, he had struggled to the parlors for consultation, to the church for confessions and, to his great happiness, practically daily to the altar to offer the Holy Sacrifice of the Mass. Never will the writer forget the plaintive tones in which Father Cody, several weeks before his death relayed the news "They tell me that I won't be able to say Mass anymore."

The only child of Thomas and Anna Lipsett Cody, Father Cody was born in Auburn, California on the feast of the Transfiguration of our Lord, August the sixth, 1886. He was baptized Alexander Thomas Cody, but later as a young Jesuit, out of devotion to St. Joseph, he substituted Joseph for Thomas and thereafter always signed himself Alexander J. Just when the family moved to Sacramento is not known, but Alec or Allie, as he was known to his relatives, always spoke of the Capital as his home city and there received his early education from the Christian Brothers for whom he ever held a deep affection.

In August 1900 Alec entered Santa Clara College as a boarder. At first, perhaps influenced by the example of his father, who for many years was advertising manager of the Sacramento Bee, he planned a business career and so was enrolled in the commercial course. In those days, he was a subdued, rather quiet lad, who took no prominent part in school activities or athletics, though he was tall for his age. Losing his mother when very young and sensitive by nature, he had not quite adjusted himself to the coming of a second mother into the home and, consequently, was given to considerable brooding.

Sometime in 1902, probably in the school retreat which in

those days was held during the last three days of Holy Week, his thoughts turned towards the priesthood and specifically towards the life of a priest in the Society of Jesus. After that, the retiring youth seemed to find himself. He transferred to the classical course and soon became a leader among the teenagers in the second Division. Presently he was elected prefect of the Holy Angels' Sodality, and then president of the Junior Dramatic Society, better known as the J.D.S.—a debating society that only rarely essayed dramatics; he was a prominent member of the "Saints"—the St. John Berchmans Sanctuary Society, and was appointed head of the first table in the dining room, a post that corresponded to today's student body president. As a thespian, he played the lead as king in "King Robert of Sicily," and, in lighter moments, filled the role of a madman, thoroughly deceiving and somewhat terrifying many of the new students during their initiation into boarding school life. Alec had hoped to enter the Novitiate of the Sacred Heart in July 1903, but due to parental opposition which forced him to leave college, his entry date was not until the eve of the Annunciation, March 24, 1904.

For two years Brother Cody followed the usual routine of a Jesuit novice's life and was admitted to his first vows on March 25, 1906. He remained at Los Gatos for three more years and during this time, devoted to the study of the humanities, he displayed an unusual talent for English literature and public speaking, two fields in which he was later to become distinguished.

Three years of teaching at Gonzaga College, Spokane, followed the juniorate and during the celebration of the silver jubilee of the college's founding, Mr. Cody wrote and very successfully directed the production of the jubilee play, no mean achievement for a young scholastic. Of it the October, 1912 issue of "Gonzaga" said:

> The great event of the second day was the presentation of the silver jubilee play at the Auditorium Theatre. It seemed that for an occasion like this no ordinary play would be appropriate; something unique, something all Gonzaga's own should be had. With this thought in view, Mr. Alexander J. Cody, S.J., devoted his spare time during the year to the production of a play which would surpass anything seen at Gonzaga. The result of his earnest labor was a five act drama, "Vincentius," or "Under the Shadow of the Cross."

Then came Philosophy, and Gonzaga awarded him an A.B. degree in 1915. From 1915 to 1917 he taught at St. Vincent's College, now Loyola University, Los Angeles.

Finally thirteen years after his entrance into the Society, Mr. Cody formally began his theological studies at St. Louis University in September 1917. It is doubtful whether dogmatic theology as such appealed very strongly to the young theologian, though he did well in his studies and was ordained by the Most Rev. John J. Glennon, D.D., Archbishop of St. Louis and later Cardinal, on June 20, 1920. He offered his First Mass the next day on the feast of St. Aloysius, Patron of Youth. A mere coincidence! Perhaps, but maybe the day foreshadowed the many years Father Cody was to devote to the guidance of youth.

Another year of theology, a year of tertianship at Cleveland, and then Father Cody was assigned to teach the juniors at Los Gatos, where on the feast of the Purification, February 2, 1924, he pronounced his final vows.

Meanwhile a new development had started at the University of Santa Clara,—the high school department was to be separated from the university. The change began in September, 1924 and was not completed until the same month in 1926 when the high school was moved to the former site of the College of the Pacific in San Jose, where it was known as the University of Santa Clara High School and later as Bellarmine College Preparatory. During this difficult period of transition Father Cody was principal and prefect of studies, his tenure of office ending in 1927.

In the summer of that year Father Cody received word that he was to teach English literature at the University of San Francisco. For the next thirty years he was to labor for the people of "The City" and especially for their youth. He taught his beloved Shakespeare and Robert Browning for many years and his classes were never dull, for, wherever possible, he used his histrionic talents with telling effect by acting the parts of the characters under study. Moreover, he never omitted an opportunity if a moral could be drawn from the text. He was in the classroom to teach literature, it is true, and he did that superlatively well, but that was only a means to an end, the eternal salvation of his pupils.

In the catalogue of the California Province for 1927, among other duties that of *Scriptor* is assigned to Father Cody. There is no doubt that he had written for publication before this, for he had long been given to poetical effusions, but during this and the following year he substituted for Father Richard Gleeson, S.J. whose life he was later on to write, but who was then editor of the St. Ignatius Church *Calendar,* in editing an occasional issue of that monthly. It was not until 1929, however, that as Father Cody expressed it in the 1947 February *Calendar,* "the full insignia of the editor-in-chief's office were in my possession, a pair of large shears, a jar of paste and a sheaf of antique dust-covered Jesuit parish calendars sent as exchanges from many parts of the United States. Here was to be a happy hunting ground, since poaching was a long acknowledged privilege in church calendar editing." But Father Cody soon did away with these sources of supply and "this burning of one's bridges" as he called it "has certain advantages for a calendar editor. It makes him attentive and alert. It quickly sharpens the editorial sense for appropriate items. I began to read, and to hear, and to see, in relation to the calendar. Everything became contributory—car ads, the daily newspapers, all sorts of books and magazines, even chance, as well as set, conversations. I was constantly gathering and shaping material, brushing the past with the present, burnishing the old and polishing the new." Under the title "This Editing Business" Father Cody showed what he tried to do and did. One point struck me as significant. He had something about our Lady in every issue. All in all, he set a high and complete ideal for the editor of a Catholic parish monthly.

Father Cody used the *Calendar* not only as a sort of trial horse for many of his own writings that afterwards appeared in pamphlet form, but also encouraged many of his pupils and protégés, especially sodalists of St. Ignatius High School, to submit articles for publication. It was but one of his many ways of encouraging and guiding youth. Of course, many of Father's own poems appeared in national Catholic magazines; in fact, one of his was the medal winner in the Fourth Marian Poetry Contest sponsored by the *Queen's Work* in 1925. The

University of Santa Clara conferred the honorary degree of Doctor of Letters on him in 1931.

It is difficult to imagine a son of St. Ignatius who is not personally devoted to our blessed Lady, but Father Cody was more than merely devoted, he was outstanding in his devotion to her. Besides sounding Mary's praises in poetry and prose, he was most zealous in promoting her devotion among others, especially through the Sodality. The work of the various sections and committees was encouraged. The young sodalists were shown ways not only of sanctifying themselves but also of helping others through practice of the spiritual and corporal works of mercy. He wrote and directed short plays, produced by the high school sodalists. At one time the price of admission would be an article of clothing, not necessarily new, but clean and in good condition; on other occasions, it would be a package of groceries, a can of corn or a pound of sugar, or again some tobacco. Many a poor boy, especially in the days of the depression was called into Father's office—he became chaplain or spiritual father of St. Ignatius High School in 1934—to be given a pair of shoes, an overcoat or even an entire outfit, but always secretly so that the recipient's pride was never hurt. The groceries or other foodstuff Father would personally distribute mainly, though not exclusively, to the families of needy students, doing this through the help of members of the Gentlemen's Sodality of St. Ignatius Church. The pleasant duty of distributing the tobacco was reserved for the sodalists themselves: a short program would be arranged by Father Cody, which the sodalists would present before the old men residents of the Home of the Little Sisters of the Poor on Lake Street. Then the boys themselves would pass among the men, giving out the tobacco. Thus the young were shown not only the duty of practicing charity but made to realize the joy that such a practice brings.

The chaplain of a Catholic high school, whatever be his title, must like Christ try to be "All things to all men." Father Cody realized this responsibility fully and gave himself without reserve to every type of student. Nothing aroused his priestly zeal nor touched his compassionate heart more than meeting a boy in distress from difficulties in the classroom or in the home. He was gentle, understanding and sympa-

thetic, but he became quite aroused if he thought that a boy was being dealt justice not tempered by mercy. Towards the laggard, however, who after several conferences manifested no willingness to be helped, he showed only limited patience; towards the slow, but earnest worker, his encouragement and sympathy were boundless; his understanding of the errant, who had run afoul of school regulations through boyish thoughtlessness or recklessness, was deep and practical.

Aspirants to the priesthood however, were the special objects of Father Cody's devotedness. Never one to outstrip the leading of Divine Providence, nevertheless he did his best to prepare their souls for the extraordinary favors God usually bestows upon those who are called to the priestly state. He first of all insisted emphatically upon the practice of the natural virtues, afterwards he showed how a strong personal devotion to our Lord and our Lady might be cultivated, never failing to stress the fact that the way to the priesthood and the way of the cross are one. Before the candidate, moreover, was ever kept the fact of his freedom of choice, for our Lord had said to the young man in the Gospel, "If thou wilt be perfect, go sell what thou hast etc."

During all the years of his priesthood, but especially while he was chaplain at St. Ignatius High School from 1934 to 1950 and for a longer time confessor in St. Ignatius Church, many young people of both sexes came to Father Cody for vocational guidance. The majority of these became Jesuits, though Father never hesitated to direct to other orders or to the diocesan clergy those he thought better suited for such lives. The contacts between Father Cody and his young consultants developed, in most cases, into strong bonds that lasted through the years. Not only did one of them, Father Peter Newport, S.J., hold his hand at death but many of them wrote letters to Father on the occasion of his golden jubilee revealing the depth of their love for him.

The Sisters, too, wrote to and about Father Cody. This note from a Sister of the Immaculate Heart of Mary was received shortly after his death. "Please will you let me know how Father Cody is? . . . He has been a real friend down the years."

In the University of San Francisco Community, among the

younger priests there are many of Father Cody's "boys" and they were most devoted to him, especially in his declining years. And how he appreciated their visits! And he looked forward to those visits not only because he loved these priests, but because they always tried to bring him news and, especially in his latter years, perhaps, because he was so much alone, he positively craved for news, not about the outside world, but about the Society and particularly about his own California Province. His visitors were sure to be asked: "Any scoops? Haven't you any scoops?" Nothing was too trivial, the least detail interested him. Even on his deathbed he revealed this desire for news, though often what was news to the visitor was already old to Father. And often it was difficult to say how he came by his information. Within the week of his death, Father gave one of his "boys" a deep, though unexpected chuckle. Said "boy" was about to convey news of an impending change on the U.S.F. faculty—when Father Cody feebly said, "Did you hear that Father So-and-So is going to be changed?"

And so we have practically completed the account of Father Cody's life and yet how much has been left untold; that he was gifted with the ability to imitate the calls of numerous birds, his ardent devotion to St. John Bosco whose statue stood on his desk, the good he accomplished as moderator of the Jesuit Mothers, and who could possibly imagine, let alone compute, what was done during his almost thirty years as confessor in St. Ignatius Church, or in the many retreats he conducted for Sisters, Brothers and Priests not only on the Pacific Coast but in other parts of the country as well?

Father Cody, in all truth, can be said to have tried constantly to be an *Alter Christus*, going about doing good. Not that he was entirely without blemish, but his blemishes were the excesses of his virtues. He was a perfectionist with a passionate love of the Society of Jesus. Anything, consequently, that he thought was done by a fellow Jesuit in a slipshod or careless fashion, or any infringement of the Society's customs irked him and sometimes evoked private criticism. His sensivity in such matters was accentuated in part no doubt by his artistic temperament. Occasionally, too, Father forgot that even the perfect father has to discipline as well as to

love, or rather that perfect love is often best shown by disciplining. For himself he could take the bitter with the sweet —not that I ever knew him to be singled out for disciplining— but he really fretted if he thought that a superior lacked fatherliness towards any of his subjects.

Father Cody was anointed on the morning of December 31. It was my privilege to be present on that occasion after having heard his confession and received in turn what I feel sure was Father's last absolution. After that he was able, save for a few days, to receive Holy Communion daily, the last time on the day before his death. Those last weeks were, I think, generally speaking, periods of distress rather than of pain, though there were times when he was encompassed by fears, fears not of a moral nature but fear brought on by physical exhaustion when he would imagine that he was falling or was uncertain as to where he actually was. Then he would wonder aloud about our Lady's letting him down. After such an expression a gesture would follow immediately—an arm uplifted towards heaven—and the exclamation "I must reach towards Eternal Love."

Tribute by Mr. James F. Kelly:

The people, young and old, helped by Father Cody over the years number thousands. Despite the very busy life of a Jesuit professor and confessor, he always found time to assist those who were in need, laboring under some difficulty or touched by tragedy.

During the black days of the depression, Father Cody stood between many a family and actual hunger. Once he felt sure that help was needed, he acted. There were no coldblooded questions and no red tape. Also, it seemed that no matter how much he gave away in food and clothing, someone always came along and replenished the supply at the crucial moment.

But all this activity finally took its toll. His robust health broken, he became, physically, a mere shell of his former self. However, his indomitable spirit remained to the end. He literally burned himself out in the service of others. Greater love than this no man has. I write these words primarily that those helped by Father Cody over the years will pause and think back and will remember him in their prayers. I, for one, intend never to forget him. *(San Francisco Chronicle, 2-6-57)*

Father Charles E. Deppermann

James J. Hennessey, S.J.

In November 1954 at Tokyo, Japan, UNESCO promoted a symposium on tropical cyclones. The foreword to the published proceedings of this symposium states: "It was probably the first time in the history of study of tropical storms that so many world authorities on this subject have been able to meet and discuss the results of their observations and research."[1] Heading the list of consultants from various quarters of the globe was Reverend Charles E. Deppermann, S.J. As Father Deppermann was asked to present his paper, the chairman, amid applause, introduced him in this manner: "To introduce Father Deppermann to this audience is like introducing President Eisenhower to the American people."[2] The name of Father Deppermann is familiar to all those who have read in the scientific literature of typhoons.

The second son of the late Charles Edward Deppermann and Elizabeth Drexler Deppermann was born in Manhattan, New York on March 30, 1889. He was given the name of his father and used the designation Junior. For primary and secondary schooling he attended the New York public schools. Diligent and scholarly, he was always among the best in his class in academic excellence. Later while attending a graduation at a Jesuit high school he was highly gratified by the number of awards given for *scholastic* excellence. This was in marked contrast with his experience in the public schools where honor awards fell more on the athletes than on the scholars. In high school he took part in dramatics not without the tyro's stagefright.

During his days at the old High School of Commerce, Charles manifested a remarkable ability in mathematics. Doctor Arthur Schultze was then producing his mathematics texts for high schools. The author has acknowledged his indebtedness to "Mr. Charles E. Deppermann for the careful

[1] *Proceedings of the Unesco Symposium on Typhoons November 1954*, The Japanese National Commission for Unesco.

[2] Reported in newspapers.

reading of the proofs and for verifying the results of the examples." Besides, the answer books to two textbooks are the first published works under the name of Charles Deppermann.[3] Since these carry a copyright for 1905 Mr. Deppermann was just sixteen at the time of his participation in this scholarly activity. As a high school boy he was paid to tutor a lad a little older than himself. The tutored lad passed all the examinations except the one in mathematics—Mr. Deppermann's favorite subject. However, the friendship made here lasted for many years.

After graduation from DeWitt Clinton High School he was employed as a typist and stenographer in a law firm. During these working years he visited Father McCluskey weekly at Xavier, Sixteenth Street, for Latin instruction and for confession. Father McCluskey profoundly influenced him and helped him with his vocation to the Society. When there was question of delaying his entrance into the Society Father McCluskey said, "If you do not take that boy now, you will get a ghost." He was working so diligently that his health was being affected.

On August 13th, 1910, Charles Deppermann left New York to enter the Novitiate at St. Andrew-on-Hudson. Though he was little older than the majority of his fellow novices he was happy to be with young men possessing his aspirations. He developed the trait of fidelity and regularity in spiritual duties, a characteristic so evident in his priestly life. During the two years of Juniorate he enthusiastically applied himself to classical studies with a high degree of achievement. This accounts for his lasting fondness for the Classics though his life's work called him to another kind of discipline. During the first World War from 1914 to 1917 Mr. Deppermann gave himself wholeheartedly to philosophical studies at Woodstock. His special genius must have been in evidence at this time, for he was chosen for advanced special studies.

Because Charles had done so well in mathematics at high school—much beyond the line of class requirements—he was offered at Woodstock an exemption from the mathematics

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[3] a. Arthur Schultze, Ph.D. *Graphic Algebra*, p. v. Macmillan, New York, 1907. b. *Answers to Schultze's Elementary Algebra* and *Answers to Schultze's Advanced Algebra*. Macmillan Company, New York.

courses then being presented. However, an oral preliminary examination was in order. Mr. Deppermann expected his ability at original solutions or proofs would be put to the test. It was in them that he had excelled in high school. Though confident of the outcome of this test he was amazed at the first question of the famous Father John Brosnan: "What is a lune?" Many a more experienced mathematician might have felt inadequate to give a precise answer to such a direct and pointed question. At any rate the exemption was a fact. It was about this time that one of his brother Jesuits remarked that he would one day be the successor of Father Algué, the Director of the Manila Observatory. This remark was remembered all his life.

After his philosophical studies the question arose about further scientific studies. He was assigned to go at once to a graduate school but Father Provincial, Joseph Rockwell, countermanded this appointment. Mr. Deppermann moved over to the other side of the house to begin theology. Such acceleration at a time when most Jesuits were spending up to five years on Regency was decidedly unusual. It was one of the regrets of his life—accepted with entire resignation—that he never had Regency and never taught at any time. He felt that he had missed something important in the training for Jesuit life.

On the feast of St. Peter and Paul, June 29, 1920, Cardinal Gibbons ordained his last group of Jesuits at Georgetown. Father Deppermann was the youngest Jesuit in the year so he was the last priest publicly ordained by the Cardinal who so profoundly influenced the Church in America. Possessing a happy blend of scholarliness and piety he, to no one's surprise, did very well in theology.

Having completed his tertianship at St. Andrew-on-Hudson with Father Maas as Instructor, Father Deppermann was ready to devote the next three years at Johns Hopkins University to his studies in science leading to the doctorate in Physics. He might have completed his doctorate work in two years if his first research project had not met with a setback. The second subject, some studies of the Stark effect, was a success under Dr. Pfund. A not-insignificant help for his doctoral thesis was his facility with the German language at

a time when German was so necessary in scientific matters. His thesis was published in the *Astrophysical Journal* for January 1926. An interesting point, in view of his life's work, is seen in the frequency with which he quotes Japanese scientists in this his first research paper. In later years he used to speak with affection and respect for his Hopkins professors: Ames, Pfund, Anderson, Murnaghan, and R. W. Wood.

At Hopkins Father Deppermann felt he had an advantage over his fellow classmates. During the Jesuit course of studies he had done some of the course work such as vector analysis required at Hopkins. That implies that he maintained his interest in mathematical and scientific subjects while at Woodstock. He attributed his success in his oral doctorate examination to the long years of experience in oral examinations in the Society. He thus gave credit to the course of Jesuit studies for his success, though no small part was also due to natural talents given him by God. Having obtained his doctorate in physics at Hopkins, more immediate preparation for Manila was needed. He thus spent the year 1925-26 at the University of California and Lick Observatory studying astronomy.

Father Deppermann, now ready for the work in the Manila Observatory, arrived in the Philippines.[4] He immediately became chief of the Astronomical Department. A program of world longitude tests was on in 1926. Using a radio technique, Father made a new determination of the longitude of the Manila Observatory. The precision of his results was extremely gratifying. In January 1927 he followed up the longitude computation with a similar determination of the latitude. Having fixed the position of the Observatory, Father set out to improve the time service. As a result of the installation of new equipment and of the modification of some of the old he obtained an accuracy for the time signals of less than one-tenth of a second error. The United States Hydrographic Office of the Navy raised the Manila time signals to the *First Order* rating, a tribute to his ability.

In the meantime Father was carrying on research in other lines. In 1927 he began studies in atmospheric electricity.

[4] W. C. Repetti, S.J., *The Manila Observatory*, p. 50 ff.

Tests on the nineteen inch Merz refractor telescope were reported in another paper.[5] The total solar eclipse of 1929 gave him his first and only opportunity to visit the Southern Philippines. Though he was in charge of the Manila expedition at Sogod, Cebu, several famous atronomers from Bergedorf Observatory of Hamburg, Germany cooperated in this venture. Eclipse results are always a gamble. Unfortunately a special compound lens ordered from Germany did not arrive in time for preliminary testing. After the eclipse Father learned that the internationally renowned optical instrument manufacturers had sent out the compound lens with some parts reversed. This defect together with haze produced by the slight cooling of the atmosphere with the onset of the eclipse prevented adequate photographic results. However, he did obtain good results in another characteristic, the atmospheric potential gradient during the solar eclipse. Even the ionosphere interested him at this early date and he published an article on the heights of the Heaviside layer. Thunderstorms create problems in atmospheric electricity and these were explored by Father Deppermann. Besides his daytime activities, Father used the night sky to record variable stars. Two lists of these, the first of thirteen pages and the second of twenty-one pages, were published before 1931. Such diversified activities in so many fields might be charged with superficiality except that he did produce substantial and solid articles in each of these categories.

Towards the end of 1931 Father Deppermann was put in charge of the department of meteorology due to the ill health and age of Father Coronas. To measure up to his own high standards of performance he desired some direct preparation for meteorological work. On January 2, 1932, Father left Manila for Washington to familiarize himself with the Weather Bureau there. However, he was not content with the practices then being used and so he proceeded to Norway to the Geophysical Institute in Bergen and the Meteorological Office in Oslo. At this time Jesuits were forbidden entry into Norway, but this technicality did not impede his entry or the accomplishment of his mission. He studied the theories proposed by the Norwegians, especially Bjerknes and Pet-

[5] List of Publications of the Manila Observatory.

terssen, and noted the way they put them into observational practice. In the short period of ten months he had acquired the requisite knowledge. Back in Manila just before Christmas 1932, Father Deppermann became assistant director of the Weather Bureau and continued as chief of the Meteorological Division until succeeded in the latter post by Father Doucette in 1934.

As assistant director, Father Deppermann now made meteorology his chief and nearly exclusive research study. As a result, the most scientifically productive period of his life followed with his application of the Norwegian ideas of frontology and air-mass to the Philippine areas. Particular emphasis was placed on the origin, development and paths of typhoons. This work was no mere transplantation of ideas from one locality to another. It opened up a new approach. It is significant that the year 1933 marks a turning point in scientific tropical meteorology from the climatological to the air-mass method.[6] The history of meteorology will always list Father Deppermann as a leading protagonist in this change. To confirm this prediction one has but to consult two authoritative sources, the first, *Compendium of Meteorology* and the second, *Meteorological Abstracts and Bibliography.* The first work is a vast tome of many chapters. Each chapter is written by the author whom the committee of the American Meteorological Society considered a world authority on the subject. Incidentally Father Deppermann himself, after the war, was asked to write one of the chapters but war casualties of various kinds prevented his accepting. The second work, a monthly report, has abstracted and presented his papers as a permanent feature in the reference literature of tropical cyclone theory.

In the *Compendium of Meteorology* Father Deppermann is named about forty times. Besides, his data and theories are necessarily discussed in the description of weather conditions in the tropics. There is space here only for a few brief illustrative quotations. "Probably the most systematic analysis and compilation of the characteristics of tropical cyclones were those of Deppermann for the Philippine area,"

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[6] *Compedium of Meteorology*, American Meteorological Society, Boston, Mass., 1951, pp. 859-868.

says Gordon E. Dunn of the U. S. Weather Bureau.[7] And again, the same author goes out of his way to make mention of Father Deppermann alone. "Tropical meteorology is deeply in dept to Father Deppermann for his painstaking assembly and analysis of typhoon characteristics in the Philippine area."[8] In another chapter Herbert Riehl after many references to the work of Father Deppermann says, "Deppermann is one of the few writers who has made a detailed effort to calculate radical and tangential velocity components." "Apart from Deppermann, writers have contented themselves with application of simple hydrodynamics."[9]

Japanese meteorologists have been lavish in their praise of the contributions of Father Deppermann. This is not a case of mere characteristic politeness. At least ten of his articles —some of them could be classified as books—have been translated into Japanese. Translation of a scientific work of limited circulation is a definite proof of worth. When Dr. Kazuo Ogasahara published his Kishogahu Tsuron (Handbook of Meteorology) he acknowledged his great indebtedness to Father Deppermann. "On the completion of my new book, I should like to express my sincerest gratitude in the name of science to Father Deppermann to whom I owed many guidances and helps directly and indirectly in my present work. Dr. Deppermann, the famous scholar-priest, has shown a profound understanding for the Bergen School. The Father has bestowed many suggestions and advices on me in my long studies and is regarded as my great benefactor in my researches of the South Seas meteorology."[10] Both Dr. Arakawa and Dr. Wadati have been pleased to praise Father Deppermann.

In other countries the common people of the future may not know of Father Deppermann. This will not be the case in Japan. The year before his death he was invited to write an introduction for a textbook to be used by all school children. Father Deppermann very graciously complied with this

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[7] *L.c.*, p. 887.

[8] *L.c.*, p. 900.

[9] *L.c.*, p. 906.

[10] Kazuo Ogasahara and *Kishogaku Tsuron, Handbook of Meteorology*, Tokyo, Japan.

request for he had a special reason among others. The school children of Japan from scores of schools had saved their pennies to make a contribution to his restoration of the Observatory.

The Royal Australian Air Force needed Father Deppermann's papers during the war. They had them reproduced at Melbourne in 1943. Their Air Force meteorologists evidently realized the value of those original research papers in their training program.

Dr. I. R. Tannehill, the U. S. Weather Bureau scientist who spent many years studying typhoons and hurricanes, has titled one of his recent books, "The Hurricane Hunters." Each chapter is headed by an apt quotation from a distinguished writer: Shakespeare, Tennyson, F. D. R., Euripides and others equally well known. The Chapter on typhoons is headed by a quotation from Deppermann. In that same chapter the author explicitly states, "Father Charles Deppermann, S.J., formerly of the Philippine Weather Bureau, did as much as any man to help people prepare for these catastrophes."[11]

"By their fruits you shall know them." It is clear from the foregoing that the nine year period of Father Deppermann's life beginning in 1933 was in a special way devoted to what Father General calls "the works of the Society which are of prime importance and of the greatest necessity in our own day, scientific work properly so called, be it in the sacred sciences, or in those secular sciences which the traditional practice of the Church and of the Society has not regarded as alien to our calling. For it is of great importance that facts newly investigated or discovered should not be proposed to the world only by men who, though perhaps not hostile or indifferent to the Faith, yet do not possess the philosophical and theological training necessary to put them in the right light and judge of them correctly."[12]

The progressive series of studies made during those years was culminating in a peak when the war brought its havoc to

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[11] Ivan Ray Tannehill, *The Hurricane Hunters*. Dodd, Mead & Company, New York, 1956, pp. 167 f.

[12] Letter of Very Reverend John Baptist Janssens, General of the Society of Jesus, to the whole Society, *De Ministeriis*, Section II.

the Philippines. One of his finest papers, though printed and published, was totally lost. How often we have heard him say that the work of that paper could not be repeated for the original documents were lost. Not wanting that important paper to fall into enemy hands, five copies of it were given to friends for safekeeping. Yet reports show that each was destroyed. The loss of that paper—representing so much study, work and talent—was a serious blow to Father Deppermann.

With the invasion of a foreign army, with the operations of the Weather Bureau restricted, with the effective curtailment of the activities of alien Jesuits in the Weather Bureau, little hope remained of serious scientific work according to the usual established procedures. The invading Japanese did bring their scientists with them. These outstanding men of Japan were honored by the opportunity of speaking with the scientist they admired so much. Though he was an enemy alien, they sought ways of honoring him in the midst of their regrets for the war conditions. He was escorted as the guest of a Japanese General to *sukiyaki* at the Manila Hotel. They further tendered him an invitation to Japan to work along with them on weather problems. Father Deppermann declined the offer, giving his asthma as an excuse for plane travel.

He was interned in a Jesuit House, the Ateneo on Padre Faura, with very few opportunities to leave the property. But his friends could visit him for consultation and spiritual advice. In July 1944 all of the enemy alien Jesuits at the Ateneo were taken to the Los Baños concentration camp. In the camp he was the official bell-ringer since he was able to determine the time quite accurately by watching an image of the sun. February 23, 1945 was the day of liberation of the starved internees of the concentration camp. In March 1945 Father Deppermann was one of the first freed men to be flown back to the States, Washington, D. C. The urgency of his flight was the need for his presence at a conference in the Pentagon Building on the meteorology of the Pacific.

After a short stay in the States making plans for the restoration of the Observatory and its work he returned to Manila. From March 1946 to March 1947 he was engaged

in a repetition of his cloud project. All his pre-War cloud pictures taken each day for a year had been destroyed. Now he made a new collection of some five thousand pictures to illustrate the types of clouds found in Manila during all kinds of weather. However, the signs of the times showed that the Jesuits would not resume their work in the Philippine Weather Bureau. Nothing daunted, he went into the summer heat of St. Louis to take up the study of seismology. This was perhaps the only field of pre-War research of the Observatory in which he had not published. With meteorology out of consideration lest there be competition with the government agencies and with very meagre funds on hand, this seemed to him to be the best way to make a start in the restoration. He went through with his studies at the age of fifty-eight, but the time in the concentration camp and the strenuous activity at St. Louis University proved much too much for his physical strength. On his return to Manila with the seismic instruments, he suffered a collapse which called a halt to most of his activities for more than a year. His planning continued and eventuated in the establishment at Baguio of the seismic and the ionospheric divisions. The contract for a coelostat and spectrograph was signed in 1955, so that the division of solar physics would complete the main categories of research in the restored Observatory. It was a profound conviction of Father Deppermann that the instruments which were at the disposal of Jesuits should be the best.

In this account much has been said about Father Deppermann as the scientist and little about him as a shepherd of souls. That is because his principal preoccupation according to his Jesuit vocation was in his science. In this was his satisfaction; in this he admirably exemplified the admonition of Father General:

> Let Ours to whom the Lord has given talent for it have very much at heart this pursuit of the highest self-abnegation, of the greatest toil and of very little consolation which is scientific study. And let them not be drawn away from it by the illusion that they can serve God better by work that seems to be more immediately priestly and apostolic. The man who lays the foundation of a building does work which is not less but more useful than is his who puts the finishing touches to it. In as much as a good is more divine the more universal it is, scientific work, by which the foundations are laid for

> the immediate apostolate, the future rather than the present good of souls is provided for, and assistance is given to men more eminent in learning and influence, is often far superior to other forms of apostolic labor.[13]

To neglect mention of his direct work for souls, however, would be a misrepresentation of his life. From 1928 on he was the weekly confessor for the student body of a large school. Out of this work developed the many religious vocations which, under God, are attributed to him. As a director of souls and a guide to vocations he was remarkable not only for the numbers who applied to the religious life but more for those who persevered in it. Not every good person was directed to the religious state. His advice was blended with unction and solid faith. He carefully and at length studied his protégés before helping them with their decisions. His ministrations were not limited to those who were outwardly pious. A professional body-builder was among his best friends: a high government official attributed his return to Catholic practice to Father Deppermann. The poor and the rich, the unfortunate and the more prosperous, anyone with a problem, received priestly sympathy and advice from him. He preferred the risk of being deceived by the insincere rather than failing to be generous to one who might be in need. Having suffered greatly from asthma and other ailments during most of his life he had a special sympathy for the sick. In all things he was a priest of God.

In his lifetime Father Deppermann had a wide variety of interests. Even his scientific investigations covered a vast range of subjects. But apart from the professional approach to science he had the heart of the amateur for many other things. Art and collections of masterpieces of painting, music and poetry were real interests not of a dilettante but of one who warmly appreciated them. His interest and knowledge of medicine and medical practice; his study of bees and of beetles, of dogs and spiders; his analysis of the microscopic elements in the air, all were pursued with the ardor of an enthusiast.

Despite these many interests which were evident to all who met him he has been misunderstood by some. His single

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[13] *L.c.*, p. 9.

purposed devotion has been viewed as a lack of expansiveness. If that is the case, there is need for more men of one-track minds, men who have the cause of Christ at heart; men who pursue the arduous tasks for the spread of Christ's kingdom. Such criticism could come only from those who do not appreciate that a truly big man can have limitations and minor blemishes for the preservation of his humility.

In learned gatherings Charles Deppermann was known as a savant. Sometimes he was addressed as *Doctor* Deppermann but as for himself he was and wanted to be Father Deppermann of the Society of Jesus. His religious life was one of exactness and always directly under obedience. He did not hesitate to take the least things to his superiors for their approval. His devotion to the Mother of God was evident to all who visited his community. During the Marian Year he accumulated a vast display of Madonnas; the collection of albums and Marian books became a hobby with him; his Marian garden with each flower given its restored name in honor of the Blessed Mother was his special effort to honor Mary; his chapel with the picture of Our Lady of the Sacred Heart over the altar was the fulfillment of a promise to his Mother; the spreading of devotion to the Queen, under the title of Our Lady of the Sacred Heart, was a manifestation of his love and devotion. This priest of God was Mary's child.

The scientist and priest, Father Deppermann, completed his pilgrimage in this valley of tears on May 8th, 1957. He died peacefully and calmly waiting for the coming of His Lord and Master. Conscious and aware right up to the end, he was assisted by the two priests who were the companions of his later years in the Observatory. He was laid to rest at Sacred Heart Novitiate in a tomb next to Father Selga, his predecessor as the Manila Observatory director.

MOST COMPLETELY CATHOLIC

St. Ignatius by his own character and by the mission he chose is in a certain sense the most completely Catholic of the saints. The enemies of Catholicism, those distant in spirit from Rome and—a greater number—the less fervent among Catholics are too far from him to understand him fully; that is, to love him. GIOVANNI PAPINI

FATHER MOORHOUSE I. X. MILLAR

Father Moorhouse I. X. Millar

R. C. Hartnett, S.J.

Rev. Moorhouse I. X. Millar, S.J., who died at Union Hospital near Fordham University on November 14, 1956, enjoyed advantages of travel and study in Europe before his entrance into the Society which were almost unique in the American Assistancy.[1] Both on account of its own intrinsic interest and the influence it had on his development as Jesuit priest and scholar, Father Millar's pre-Jesuit career calls for fuller recording than is usual in obituary notices.

Family Background

Moorhouse Millar[2] was born on March 7, 1886 in Mobile, Alabama. His father, Stocks Millar, after graduating from St. Andrews University in Scotland, his native country, had emigrated to Wyoming, where his mother, sight unseen, had purchased a tract of land. Stocks Millar used it as a ranch to

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[1] The writer is deeply indebted to Father Millar's sister Muriel (Mrs. Louis V. Greer) of Spring Hill, Mobile, Alabama, for a thirteen page manuscript she provided on her brother's family background and pre-Jesuit life. This remarkable document corrected certain inaccuracies and filled in many lacunae in the rough draft sent her. For the rest, the chief sources used are: a) this writer's many conversations with Father Millar at Fordham, from September, 1941 to February, 1946, while working for a doctorate in Political Science under his direction; b) notes taken about Father Millar's life during one such conversation, on June 4, 1945; c) the *schema* of his life supplied by the New York Provincial's office; d) his lectures and writings; and e) several friends and colleagues of Father Millar, who were asked to check this manuscript for accuracy. His closest Jesuit friend, the late Rev. Francis LeBuffe, S.J., had preceded him heavenwards by several years.

[2] He took "Ignatius Xavier" as his Christian names when he became a Catholic in Tours, France, at the age of ten. For many years, however, he used "F. X." as his initials. Why? Because, as he once told the writer, friends suggested that in signing book reviews as "M. I. X. Millar" he was exposing himself to the charge of being mixed up. Many Jesuits closely associated with Father Millar always referred to him as "Mixie," though not usually to his face. He seldom used first names himself. On occasion he even identified himself by this nickname, so he obviously did not mind it.

raise horses, mainly for the U. S. Cavalry, and English polo ponies.

Moorhouse's mother, *née* Margaret Richards, was as American as anyone could be. Born in Weathersfield, Vermont and graduated from Bradford Academy, she was, through her mother (*née* Harriet Jarvis), her maternal grandmother (*née* Ann Bailey Bartlett) and her maternal great-grandmother (*née* Peggy White), a sixth-generation lineal descendant of Peregrine White, the baby boy born on the Mayflower while she lay in Cape Cod Bay, November 20, 1620.

Mrs. Millar's maternal grandfather was William Jarvis (1770-1859). A descendant of Captain Nathaniel Jarvis, who had emigrated to Boston from Wales in 1668, William Jarvis achieved his niche in American history by his success as a sea-trader and his record as U. S. Consul and Chargé d'Affaires at Lisbon from 1802 to 1811. Appointed by President Thomas Jefferson, he managed, when Napoleon moved into Portugal in 1808, to buy 3,500 Spanish Merino sheep for export to the United States. This breed had been jealously guarded by the Spanish Government against exporters. Jefferson highly commended Mr. Jarvis for his resourcefulness.[3]

Stocks Millar met Margaret Richards when the latter visited her two brothers (DeForest and Bartlett), who had set up as ranchers in the West and become great friends of Stocks Millar. Only after a good deal of formal correspondence between the young couple out West and the Richards and Millars in the East and in Scotland were they allowed to announce their formal engagement and a year later, in 1884, to be married—at Jarvis Richards' Congregationalist Church in Spearfish, a little town nestled in the Black Hills of South Dakota. Jarvis' father, Moorhouse's maternal grandfather, had also been a Congregationalist minister.

The reason that Moorhouse was not born on his parents'

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[3] See *The Dictionary of American Biography*, IX (1929) 624-5, *s.v.* Father Millar used to mention that he was also a descendant of Dr. Josiah Bartlett, a signer of the Declaration of Independence (see *DAB*, II, 9-11). Exactly from whom Ann Bailey Bartlett, Consul Jarvis' wife, was directly descended this writer has not learned. If from Josiah, then Father Millar had the distinction of being a direct descendant of both a signer of the Declaration and of the Mayflower Compact of November 11, 1620—through William White, Peregrine's father.

ranch, "Moorcroft," in Wyoming, was that his Grandmother Richards had agreed to accompany her son Jarvis, the Congregationalist minister, to Heidelberg, where he would pursue his theological studies. She refused to go pending her young daughter's first childbirth, however, until Stocks Millar and his wife agreed to spend the winter of 1885-1886 in Mobile, Alabama, where the expectant mother could be under the care of a Dr. Crampton, an outstanding physician Mrs. Richards had met on her visits to Alabama. When, many decades later, Father Millar was allowed to spend seven summers between 1948 and 1955 (1949 omitted) at Spring Hill College, part of his joy derived from visiting his birthplace. (The rest of it came from teaching the Scholastics of New Orleans Province philosophate and relaxing with his sister, Mrs. Greer, her daughter, Mrs. Cameron, and her husband, and their three daughters.)

The other Millar children were Margaret, born in Wisconsin in 1887, who died at the age of four; Muriel (Mrs. Greer), born in 1889 at "Moorcroft" in Wyoming, and Ronald, born in 1890, who died in St. Ignatius Parish, Chicago, in 1946.[4]

Mr. Millar was stricken with influenza at "Moorcroft" and succumbed to its virulence in March, 1890. Bartlett Richards had arrived just in time, according to Mrs. Greer, "to assure his young brother-in-law and dearest friend that he would take under his care his young wife and three children and the baby yet unborn. This pledge Bartlett Richards kept." [5]

Soon after the death of Stocks Millar, Mrs. J. DeForest Richards, Moorhouse's grandmother, after returning from Europe, decided to take residence in Chadron, Nebraska, no doubt to be closer to her two rancher sons. The third son, Jarvis, having given up the ministry as a result of his un-

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[4] The present writer spent a very interesting evening with Ronald one summer during the last war. He was a person of very high intellectual calibre, with a definite and traditional educational philosophy. He was at the time equivalently Editor of *Compton's Encyclopedia.*

[5] Though Mrs. Greer's manuscript is vague on the subject of finances, and even recounts that not long after the death of her spouse, Moorhouse's widowed mother felt compelled to embark upon an ill-fated kindergarten project in Denver, Mr. Richards must have amply supplemented whatever funds Stocks Millar's estate had left his family.

settling studies at Heidelberg, went into business with his brother Bartlett at Chadron. Mrs. Richards had purchased a house large enough for herself, her two bachelor sons—Bartlett and Jarvis[6]—and the Millars. So Bartlett brought the young widow, her three children, servants, various pets (including Moorhouse's "small pony and very large dog") and transportable personal effects to Chadron, where Stocks Millar's body was also brought for burial.

Tragedy followed upon the heels of tragedy for the young widow. Shortly after Ronald was born, in August, 1890, baby Margaret's health became very delicate. Mrs. Millar decided to take her, along with Moorhouse, to Hot Springs, South Dakota to build up the little girl's strength. En route Moorhouse contracted scarlet fever. As a precaution, Margaret was sent back to Chadron, where she, too, developed symptoms of the deadly disease and, in fact, soon died in her grandmother's home. Moorhouse and his mother had to stay quite some time at Hot Springs before he recovered sufficiently to be brought home. Even then a muscular weakness seemed to have partially paralyzed his legs. Mrs. Millar, on the advice of physicians, took the boy to San Diego, California, where she had to force him to walk and later to cycle to restore the full use of his legs.

"After their return to the family in Chadron," writes Mrs. Greer, "Moorhouse rode his pony, took part in coyote and rabbit hunts and developed into a strong and healthy lad." Mrs. Richards engaged a Swiss governess to teach the children French. Mrs. Millar taught Moorhouse mathematics and grammar and read aloud to all the children to help stimulate their minds.

Schooling in France and Germany (1894-1901)

It was in the Spring of 1894, according to Mrs. Greer, that Mrs. Millar took her trio to Europe to visit Grandmother Millar and the Scotch relatives at Kedlock, the Millar homestead, near Cupar, in Fifeshire. The Scotch Millars seemed to have been firm believers in the adage that "idleness is the

[6] The oldest son, J. DeForest, Jr., had settled with his wife and two children at Douglas, Wyoming. Mrs. Greer writes: "He was later elected Governor of Wyoming, served two terms, died in office." He was, of course, Moorhouse's uncle.

devil's workshop" and promptly taught their little American relatives to keep busy all the time, whether in picnicking, romping on the moors or in useful occupations. "The Scotch relatives seemed to live out of doors . . . Moorhouse, eight years old, was taught to make fish nets with a sort of shuttle."

In the Fall of 1894, Mrs. Millar took her children directly to Tours, France, where before long she installed them in "a charming little house with a lovely garden." The choice of Tours had been made on the advice of Bartlett Richards, Moorhouse's uncle, who, though not a Catholic, had advised his sister to send the boys to a Jesuit college. The Jesuits of the *Collège de Saint-Grégoire* in Tours, in turn, advised her to send Muriel to the convent of *Les Dames de Sainte-Ursule.* Ronald was only four years old at the time, but the Jesuits at *Saint-Grégoire* found him possessed of a remarkable memory and able to learn French and even Latin without any notable effort.

Ronald's infancy proved to be the loom on which Divine Providence wove its design for the Millar family, above all Moorhouse. For the youngster was full of energy and mischief. His truancy occasioned constant visits by Père Alexandre Carré, S.J., prefect of discipline of the College, to Mrs. Millar. She had long been looking for a firm doctrinal foundation for her religious faith. Disillusioned by the concluding sermon of a well-known Episcopalian minister whose series she had attended in New York before embarking for Scotland, she found in Père Carré the answer to her search.

Moorhouse's French Jesuit schooling, let us notice, contributed notably to his physical, as well as to his intellectual, social and religious development. For both he and Ronald received lessons in fencing, to which his sister attributed the erect posture which always characterized his mien.

The Millars spent the summer of 1896 in Berlin, again at Uncle Bartlett's suggestion. Moorhouse was old enough to be taken on cruises in his uncle's yacht up and down the Elbe, as far as Hamburg. Father Millar later recalled the aversion for German militarism he developed as a boy of ten when, seated in the box of the U. S. Ambassador behind Kaiser Wilhelm II and Kaiserin Augusta Victoria, he watched a review of the German Imperial Troops near Potsdam. He felt

a revulsion at the vehement cheering by 100,000 Germans of perhaps as many soldiers as the United States was soon to field in the Spanish-American War.

The same summer Mrs. Millar revealed to her brother Bartlett her intention of becoming a Catholic. Upon his return to the United States, he undertook the mission of preparing Mrs. Richards and her family for this somewhat unpleasant turn of events. Distasteful as it was, Mrs. Richards never let slip a word of criticism.

The actual conversion took place in the Fall of 1896, through the good offices of Père Carré. Moorhouse was thus ten years of age when the Millars were received into the Church at the Convent of the Cenacle in Tours. By this time Mrs. Millar had taken an apartment with *Les Augustines,* an order of nuns who operated an exclusive *pension,* or family hotel. She seems to have been constitutionally incapable of doing things by halves.

For the winter of 1897-1898, with the approval of Moorhouse's prefect of studies at *Saint-Grégoire,* Mrs. Millar took him to Paris with the two-fold purpose of spending a few months in the center of French culture and, oddly enough, learning his native tongue from his mother. For Moorhouse had somehow fallen in arrears in English spelling, grammar and speech. His mother prepared him for the examinations in English he took upon his return to Tours.

The next summer (1898) the Millars spent on the coast of Brittany, at Saint-Briac. They visited Mont-Saint-Michel and became well-acquainted with the coasts of Brittany and Normandy.

The following summer (1899) Mrs. Millar decided to take her little family to Germany—first to Hanover and then to Hildesheim, which had fewer foreigners and proved a better inducement to learn German. She enrolled the boys in a German gymnasium, where a priest regularly instructed the Catholic students, and Muriel in a Catholic school taught by lay teachers. The family summered the next year in the Hartz Mountains and Mrs. Millar took Moorhouse to Dresden and Oberammergau.

After two years of German schooling for her children, Mrs. Millar, in 1901, decided to bring their European sojourn to

a close, but not until she had taken them back to Tours so the three children could visit the chateaux country of the Loire and Moorhouse, as the oldest, the cathedral of Chartres.

It would have been a remarkable achievement for a mature father to have arranged so wisely for the European schooling and travel of his children. For a young widow to have accomplished all this can only mean that Mrs. Millar was a woman of unusual qualities. It is easy to see where Father Millar learned his high ideals and his singleness of purpose in pursuing them. The most beautiful thing about the story of Moorhouse's European stay, of course, was that Our Lord put the copestone on it by bringing the entire family into the Church.

The trophies the future Jesuit scholar brought with him from his seven years abroad were a healthy, disciplined physique, an excellent command of French and a fairly good knowledge of German, which he was later to improve, the precision and alertness of a French-trained mind, the social experience of having lived for five years in France, two in Germany and having summered in Scotland and Ireland, and, above all the Catholic Faith.

The Millars returned to the United States by way of England and Ireland. With the three children of Moorhouse's uncle and aunt, Mr. and Mrs. William Davies, who lived at Sligo, County Sligo, in Ireland, the Millar children went swimming every day in the coldest water they had ever experienced, off the rocky cliffs of Sligo. "None of the Millar family," writes Mrs. Greer, "ever forgot the beauty of Ireland. Nowhere in the world is the grass so green, nor a truer hospitality." It was the late summer of 1901 when they headed from Southampton for home.

Loyola Prep and Cowboy Summers (1901-1903)

Immediately upon her return Mrs. Millar gave proof of her staunch Catholicism. Since His Eminence, James Cardinal Gibbons, was the leading prelate of the Catholic Church in America and an untiring advocate of Catholic schools, she regarded Baltimore as the Catholic religious capital of the United States. So after visiting Grandmother Richards, who had come to New York to meet her daughter and grandchildren, and after seeing other relatives in the vicinity, Mrs.

Millar took her little brood to Baltimore. She rented a house on Bolton Street and enrolled Moorhouse, then fifteen, and Ronald, then only eleven, at Loyola High School and Muriel, just a year Moorhouse's junior, at the Visitation Academy.

"Mrs. Millar and her children," recalls Mrs. Greer, "were fortunate enough to become friends of Cardinal Gibbons. One could never forget the quality of his voice and diction, nor the charm of his gentle courtesy. We went frequently to call upon him. When Governor Richards of Wyoming came to visit Mrs. Millar and Mrs. J. DeForest Richards Sr. [his sister and mother] in Baltimore, Cardinal Gibbons came out to call upon Governor Richards and, of course, Governor Richards called upon the Cardinal before leaving Baltimore."

The summers of 1902 and 1903 Moorhouse spent on the Richards and Comstock ranch in Nebraska, called "The Spade." This writer must confess that he was always amused by Father "Mixie's" devotion to westerns, in the belief that his relish in identifying himself with cowboys was purely vicarious. After all, he was only eight years old when he left the ranch country for Europe.

Mrs. Greer, however, has fortunately dispelled this illusion. "The Spade," she attests, was at that time one of the largest cattle ranches in the country. Its foreman, Jeff DeFrance, was a disciplinarian to the point of harshness, tolerating nothing but skilled hands in his outfit. He eliminated the inefficient applicant by assigning to him the meanest cow pony to break in and the hardest ranch work to do. Moorhouse, she writes, passed muster because he was "born to the saddle" and had, just for the fun of it, practised the art of roping from childhood. Moreover, his training in fencing at Tours and in German gymnastics at Hildesheim had strengthened his young, wiry frame. According to his sister, "he was not afraid of hard work, whether it was pitching tents, roping calves and throwing them for branding, or working with the roundup, or helping the camp cook build his fires." This information shows that Father Millar's youthful experiences as a cowboy were as real as could be.

This testimony stands in striking contrast with the impression Father Millar's colleagues had of his impracticality. What probably happened was that his total and uninterrupted

absorption in intellectual pursuits over a long span of years caused his interest in doing things with his hands to atrophy. It can also be said that in getting done the things he considered most worth while doing, such as laying hold of books or magazines before most other people had even heard of their being published, he was something of a genius.

The story of how Moorhouse decided to become a Jesuit is quite interesting. His uncle, Bartlett Richards, who had been like a father to the Millar children (in keeping with his deathbed promise to his brother-in-law), had begun in 1902 sounding out young Moorhouse about his career. The young lad revealed that he was attracted to a life at sea. In the summer of 1903, accordingly, Uncle Bartlett broke the glad news to his nephew on Spade Ranch that Governor Warren of Wyoming, Governor J. DeForest Richard's successor, had awarded him an appointment to Annapolis.

During his last year at Loyola High School, however, Moorhouse had visited Calvert Street on a holiday and strolled around the yard with a Scholastic, to whom he revealed his plans for a seafaring life. The Scholastic launched into an inspiring account of how Ignatius of Loyola, after having his heart set on a military career in the service of Ferdinand and Isabella, began to realize, while recovering from a wound suffered in battle, how much more noble it would be to dedicate his life to waging the battle of Christ against sin and ignorance and error.

Young Moorhouse, apparently seeing no point in waiting, decided to become a Jesuit. Hence the next summer in Nebraska he met his Uncle Bartlett's proud announcement of an appointment to Annapolis with the news of his decision to enter the Society of Jesus. It was a hard blow for a non-Catholic uncle, who had lavished every care a father could have bestowed upon Moorhouse, to bear. He even offered him a trip around the world to think it over. But Moorhouse had made up his mind, and his relatives accepted his decision. His widowed mother was losing her eldest son, but she took the loss bravely.

En route to St. Andrew-on-Hudson, Poughkeepsie, New York, after visiting his relatives in the West, the young man again called on Cardinal Gibbons, who gave him his blessing

with the remark: "If I had known, my boy, I would have tempted you to become one of my priests."

When the doors of St. Andrew closed behind him, on September 6, 1903, Grandmother Richards, who had never uttered a word of criticism, promptly rewrote her will. It reduced Moorhouse's share to one dollar and provided that, should either Muriel or Ronald take it upon themselves to go and do likewise, they too would inherit the same amount.

Years of Jesuit Formation

The widely-traveled young Moorhouse left the world behind him on September 6, 1903 when he entered the Jesuit novitiate of St. Andrew-on-Hudson at Poughkeepsie. Father John H. O'Rourke was Master of Novices but was succeeded in April 1904 by Father George A. Pettit.

After the conventional two years of probation, he pronounced his first vows on September 8, 1905. For some reason, perhaps because of his somewhat broken-up schooling abroad, he was given three instead of two years to study Latin, Greek and English Literatures in the Juniorate before proceeding to Woodstock for Philosophy. Philosophy completed, in 1911 he took the plunge into what must have proved, for a young man with so little experience of American schools, the churning waters of his regency.

This began at Holy Cross, where he taught Greek, German and mathematics. This *experimentum* lasted one year, 1911-1912, after which Mr. Millar found himself switched to Canisius College in Buffalo, a change he never had reason to regret.

For at Canisius, along with two more years teaching German, which could hardly have done him any harm, he was assigned to teach history, which became the springboard of his scholarly career. He followed in the footsteps of Father Guggenberger, author of the imposing *History of the Christian Era,* and more immediately, Father Schweitzer, Father Guggenberger's successor in history at Canisius. These two learned German Jesuits had established a tradition of genuine historical scholarship in Buffalo. As a bonus, the young Scholastic, himself equipped with great facility in French and a sufficient ability in German, found to hand a very respectable college library, amply supplied with German and other Euro-

pean historical works. In later life Father Millar recalled that he had been the first Scholastic ever assigned to Canisius College in its then new location at Main and Jefferson Streets.

In his second year there, however, Mr. Millar's health broke down. As a result he was given, for those days, a light teaching load of eleven hours a week. To this was added the chore of librarian, with permission to acquire whatever books might be needed. He made a virtue of his weakened health by devoting himself to the reading of history and even working out a philosophy of history, based on Newman's *Grammar of Assent* as his directive idea.

What he undoubtedly meant in recalling this development was that he studied history to diagnose mankind's groping efforts to discover truth, especially in the practical order, and to pursue the good, through human experience. One of his germinal ideas was that "the dynamic of human history is man's appetite for the good." The four years of the young scholar's teaching experience at Canisius College became, through the accident of poor health and his own intellectual resourcefulness, the equivalent of a firm grounding in the graduate study of Western history. It was on this foundation, for which his early schooling had groomed him by putting him in possession of the language-tools, that he later built the superstructure of his scholarship, first in constitutionalism, and then, through thirty-three years of study, teaching and writing, in political philosophy.

This brings us to his four years of theology, also at Woodstock, in the years 1916-1920. He had already begun to do a little writing in his final year of regency. *America* published two articles by him in early 1916: "Non-Catholic historians and the Middle Ages" [14 (Jan. 16, 1916) 329-330] and "The medieval achievement" [14 (April 1, 1916) 23-28]. He published four similar articles in 1917, five in 1918 and, two in 1919, a total of eleven during his four years of theology. Five of them appeared in *The Catholic World,* and hence were of greater length. The rest appeared in *America.* He was ordained at Georgetown University on June 28, 1919, by his old friend James Cardinal Gibbons.

The present writer recalls Father Millar's saying that when he had packed up and was leaving Woodstock College by the

long road leading to the gate, he looked back upon the stately edifice and remarked to himself: "Well, I have acquired a framework of Christian learning. Now I must fill it in." At a juncture when many Jesuits are tempted to feel that they have had about enough of the life of learning, Father Millar took the resolution to use what he had learned as no more than a groundwork upon which he would have to erect his own structure of knowledge in his chosen field. To his dying day, as a result, he was searching for the fuller truth, ever seeing much more when he reread classics in political thought, such as John Locke's Second Treatise *On Civil Government,* for example, than when he had read them before. His capacity for continual intellectual growth and his appetite for it were among his most unusual qualities.

After leaving Woodstock, instead of being sent directly to tertianship, he was assigned to Fordham College to teach history for one year, 1920-1921. From all accounts, including his own, teaching undergraduates was not his cup of tea. Tertianship, which he made at St. Andrew under Father Anthony Maas, may indeed have had its compensations after this year at Fordham.

His Three Essays in The State and the Church (1922)

This writer cannot recall for sure the exact circumstances under which Father Millar composed his three comprehensive and pioneering historical essays for the volume in which he cooperated with the late Msgr. John A. Ryan, *The State and the Church* (New York: Macmillan, 1922). If memory serves, he had been assigned to Fordham in 1920-21 mainly for the purpose of writing those essays, but did not get them done in the time allotted and wrote them at Fordham, under considerable pressure, the summer after his tertianship, that of 1922.

The scope of the young Jesuit scholar's learning at the age of thirty-four, as attested by these three essays, as well as the power of his historical analysis in the field of political principle and constitutionalism, is simply amazing. How much of these he had acquired before 1920 and how much he acquired within the next two years under the pressure of this formidable writing assignment one cannot say.[7] The mass of

[7] It is hardly likely that he would have made the remark he did when

learning he possessed and the power he showed of marshaling it into a piece of well-substantiated historical argumentation far surpassed in maturity even the best of doctoral dissertations. In these essays a finished young Jesuit scholar made his first notable appearance upon the stage of American Catholic intellectual life.

Perhaps the best way to give some idea of the sweep of these essays in a short space is to list the seventy-seven authors Father Millar cited or quoted, often at considerable length and usually with very exact references to their own writings, in the forty-five pages of his first essay, entitled "The History and Development of the Democratic Theory of Government in the Christian Tradition." [8]

In the order of their occurrence but classified into categories, Father Millar cited the following *Roman Writers:* Cicero, Ulpian, Gaius; *Early Christian Writers:* St. Augustine *(pluries),* St. Paul, St. Ambrose, St. John Chrysostom, Lactantius; *Medieval Writers:* Ratherius of Verona, Dante, the *Forum Judicum* of the Spanish Visigoths, John of Salisbury, the *Fragmentum Pragense,* Ivo of Chartres, St. Thomas *(pluries),* Frederick Barbarossa, and the author of *The Vision and Creed of Piers Ploughman; French Writers:* Guizot, Michael de L'Hospital, Fénélon, Julien Havet's *Mélanges,* Philippe de Comines, Jean Bodin, Philippe Pot, Charles Jourdain, G. Picot, Frizon's *Vie du Cardinal Bellarmin,* Victor de Chalembert and Paul Janet; *English and Scotch Writers:* Lord Acton, John Lingard, Sir Thomas Eliot, Richard Hooker, Shakespeare, Edmund Burke (*pluries* and at length), Viscount Bryce, S. H. Butcher, A. F. Pollard, Claude

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leaving Woodstock—that he had acquired merely the framework of the system of thought he hoped to develop, and would still have to fill it in—if he had already amassed as much learning as these essays indicate he had when he composed them. Moreover, would the works he cited, including out-of-the-way reviews, have been available there? The likelihood is that he did an immense amount of reading and research at Fordham from June, 1920 to September, 1921 and during the summer of 1922.

[8] *Ibid.,* pp. 99-144. When this volume was re-published by Macmillan in 1940 as a textbook under the title of *Catholic Principles of Politics,* it was decided to replace Father Millar's essays with simpler material by Rev. Francis Boland, C.S.C., then Chairman of the Department of Political Science, the University of Notre Dame. The first edition with the Millar essays has therefore, unfortunately, long been out of print.

E. H. Williamson, A. J. Carlyle, Pollock and Maitland, William Lecky, James I, G. P. Gooch, Sir Edward Coke, John Millar, Alexander Brown, John Selden, Cudworth, John Milton, Alexander Pope, John Dryden, Sir Thomas Browne, Sir Robert Filmer, Algernon Sidney, John Locke, Sir James MacKintosh, Josiah Tucker and James Stuart Mill; *Modern European Writers:* Gierke, Cardinal Bellarmine, Francis Suarez, Vattel and Grotius; *American Writers:* John Quincy Adams, Francis Lieber, George Washington, W. A. Dunning, C. H. McIlwain, James Wilson, John Winthrop and James Madison.

Notice that Father Millar cited only one German scholar, Gierke's *Political Theories of the Middle Ages*, and that in Maitland's English translation. The reason for this is perhaps twofold. First, although he told the present writer that when he taught at Canisius as a Scholastic he still read German fluently, he added that he had later become alienated from German thought and had let his knowledge of the language rust. Secondly, his center of interest was his own country as the legatee of "The History and Development of the Democratic Theory of Government in Christian Tradition," and his whole thesis was that America had inherited its Christian political principles by way of the Old Whig tradition in Great Britain. Since the Continent, in his view, had rejected that Christian tradition from the time of the Renaissance and the Reformation, the modern European authors he drew on, apart from the later scholastics, were nearly all French writers, chiefly historians who provided grist for his mill.

What, precisely, was Father Millar's thesis in these groundbreaking essays? First let us state clearly what it was *not.* He was *not* in the main trying to prove that the political principles of the Founding Fathers of this nation had been derived immediately and directly from Bellarmine and Suarez. This question was of subsidiary interest to the emerging young scholar. The thesis he was attempting to establish, on historical grounds, and the reasons why he set about disentangling it from the overgrowth of opposing theories, can best be stated in his own terms, taken from his second essay

in *The State and the Church,* entitled "Modern 'Practical Liberty' and Common Sense":[9]

> . . . More recently, however, public opinion has been gradually awakening to the fact that the American Constitution was in reality "a reaffirmation of principles already American by hereditary usage or long-established custom."[10]
>
> . . . the all important question of the principles upon which it [the Constitution] was formed has been sadly misinterpreted in the past, and at present has come to be almost wholly overlooked.[11]

Where, then, should we look for the true sources of the political principles of the Founding Fathers? After showing how closely the political principles of such Founders as James Wilson and James Madison paralleled those of Scottish "Common Sense" philosophers, Father Millar, after admitting the difficulty of tracing their direct influence on Alexander Hamilton, wrote:

> But even if the facts adduced proved nothing with regard to Hamilton's acquaintance with Scottish common sense philosophy, there was another source of fairly consistent thought, knowledge of which he certainly did share with Madison and Wilson, and which by itself will fully explain the evident fact that in all his [Hamilton's] wide and varied reading of European Authorities on government, law and political science, he shows a discernment which cannot be accounted for otherwise than by his being in possession of a definite philosophy of his own. This source of thought was no other than the traditionally Whig theory of government, which, as we have seen in the previous chapter, was formulated mainly on the basis of scholastic principles and set forth, as occasion demanded, against adverse theories and erroneous views in order that the Medieval tradition of liberty embodied in English law and constitutional forms might be preserved and developed.[12]

The reader cannot begin to grasp what Father Millar was driving at unless he carefully ponders those two rather overladen sentences. He was not trying to direct the attention of

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[9] *Ibid.*, pp. 145-165. The "Common Sense" in the title refers to the Scottish "Common Sense" school of philosophy. The "Modern 'Practical Liberty'" refers to the attempt to explain the political principles of the Founding Fathers on purely pragmatic or utilitarian grounds.

[10] *Ibid.*, p. 149, quoting C. E. Stevens, *Sources of the Constitution of the United States,* p. 53.

[11] *Ibid.*, p. 151.

[12] *Ibid.*, pp. 160-161.

his readers to any one literary source of the political principles incarnated in the Declaration of Independence and the Federal Constitution.

His contention was that both grew out of a living tradition, developed the way Newman in his *Essay on the Development of Christian Doctrine* explains the evolution of Catholic doctrine from the implicit to the explicit, "as occasion demanded." It is no accident that Father Millar's first essay of these three in *The State and the Church* opens with a very long footnote quoting verbatim St. Vincent of Lerins' famous passage in his *Commonitorium* in which that Father of the Church showed how Catholic doctrine could grow, without any intrinsic change in it.[13] This very same passage in Vincent was the starting point of Newman's theory.

Statesmen with as much practical experience as the Founding Fathers—in the colonies before 1776 and in both their respective State Governments and in the Continental Congress from 1776 to 1787—and with as much legal, constitutional and historical learning as they possessed do not have to resort to their libraries to discover the political principles upon which they mean to proceed in forming a new government. Nobody today, for example, tries to discover a *purely literary* source for the political principles embodied in the Charter of the United Nations. Such instruments of government are hammered out by practitioners in the art of government bringing into play and adapting, "as the occasion demands," the political principles connatural to them in the political tradition in which they are reared.

Father Millar was, of course, intensely interested in the closely connected question of whence the Old Whigs derived their political principles. How did such Christian principles as Father Millar focused on ever get into the stream of the living Whig tradition? One has only to mention Henry of Bracton, Sir John Fortescue and Richard Hooker to give the beginning of an answer, for all three were in the main stream of the Christian medieval tradition.[14] It is, however, with

[13] *Ibid.*, p. 99, emphasis added. Father Millar himself noted that he was applying to the evolution of natural-law political principles the principle of legitimate and necessary development which St. Vincent applied to matters of Faith.

[14] Bracton in his *De Legibus et Consuetudinibus Angliae* preceded St.

later writers, more closely connected with the thought of the Founding Fathers, that Father Millar was engaged.

The question usually boils down to the alleged influence of Bellarmine and Suarez on the Declaration of Independence and the Constitution. Father Millar, let us remind ourselves, regarded this as a subsidiary question, even though he made it the subject of several later articles.[15] His views on American indebtedness to the two great Jesuit political philosophers can be briefly stated.

Bellarmine's political principles, of course, became a controversial issue in England because of his passage at arms with James I. Even before that Hooker had taken notice of Bellarmine's treatise *De Laicis sive Saecularibus*, part of his *De Controversiis*. When James I tried to refute Bellarmine's doctrine of the sovereignty of the people, the Cardinal defended his doctrine in his *Apologia*.[16] Regardless of how widely Bellarmine's works were known and read, the fact remains that in his *De Summo Pontifice* he seems to have been the first writer to show how, on the principle of popular sovereignty, the otherwise ineluctable question of the division of sovereignty could be managed.[17] As for Suarez, his elaboration of the doctrine of consent of the governed as the moral basis of political authority in his *Defensio Fidei Catholicae* and his *De Legibus* seems to have been the most complete of any political philosopher.[18] There is a good deal of evidence showing that such Jesuit writers were, in fact, rather well known. For example, in John Selden's *Table Talk,* which deals with the question of popular sovereignty, Father Millar quotes this passage:

> Most men's learning is but History dully taken up. If I quote Thomas Aquinas for some tenet, and believe it, because the Schoolmen say so, that is but History. Few men make themselves masters of the things they say or write. The Jesuits and the Lawyers of France, and the Low Countrymen, have engrossed all learning. The rest of the world make nothing but Homilies.[19]

Thomas; Fortescue and Hooker, of course, explicitly rely on him.

[15] See note 26, *infra.*

[16] *The State and the Church,* pp. 113-118.

[17] *Ibid.,* pp. 118, 120.

[18] *Ibid.,* p. 118.

[19] *Ibid.,* p. 130.

If an Englishman who has himself been labeled "the first Whig" knew enough about Jesuit writers to make this observation, the relative paucity of direct references to such authors as Bellarmine and Suarez, when quoting them was about as popular as quoting Mao Tse-tung in defense of one's position would be in America today, seems like inadequate ground for denying that their writings were read in England.[20]

When we come to America, the evidence of their direct influence is, if anything, even more circumstantial. Father Millar, for example, called attention to the observation of Gaillard Hunt, then Librarian of Congress, that the passage in Filmer's *Patriarcha* summarizing Bellarmine's doctrine of popular sovereignty for the purpose of refuting it was a more complete epitome of the consent-doctrine than could be found in any other book in Jefferson's library.[21] Because of the parallelism between the political principles of Bellarmine and Suarez and those of James Wilson, James Madison, Alexander Hamilton and, at least in the *Declaration*, Thomas Jefferson, because, too, of there being a copy of Bellarmine's works in the Princeton College Library, where Madison spent a year reading theology, and because Madison explicitly included Bellarmine among the writers whose works Jefferson should see that his new University of Virginia acquired for its library, Father Millar makes plain his belief that our Founding Fathers had direct contact with the writings of Bellarmine, almost certainly, and Suarez, very probably.[22]

It is a pity that he laid as much stress as he did on this ancillary phase of his main thesis. It tended to distract those Catholics (not a few), who seem to have been more interested in the apologetic value of Father Millar's writings than in

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[20] Other English writers explicitly referred to Bellarmine and Suarez, of course, e.g., Algernon Sidney in his *Discourses Concerning Government* has seven references to Bellarmine and two to Suarez (*ibid.*, p. 135). Sidney was finding fault with Sir Robert Filmer, who in his *Patriarcha* had accurately summarized Bellarmine and taken issue with him on popular sovereignty. He said he had not examined all Bellarmine's works, as if they were readily available if he had had a mind to. Sir Thomas Browne also refers to Suarez and Bellarmine in his *Religio Medici* (*ibid.*, p. 133).

[21] *Ibid.*, pp. 175-177.

[22] *Ibid.*, pp. 161-165.

their substance. Certainly in later life he said privately that he had never meant to give the impression that any direct and immediate influence of Bellarmine and Suarez upon the Founding Fathers was historically provable. A re-reading of his three essays in *The State and the Church,* however, shows at once why readers gained the impression they did, despite the much greater importance he clearly attached to his main thesis, namely, that the political philosophy of the Founding Fathers had come down to them from the mainstream of the Christian tradition through the agency of the Scottish Common Sense School of Philosophy and especially through that of the Old Whigs in England, of whom Burke was the culmination.[23]

The reason for stressing the high calibre and originality of these three essays of Fr. Millar in *The Church and the State* is that, in this writer's opinion, they set the high water mark of his lifetime as a scholar. It is very doubtful that in the thirty-four ensuing years he ever equaled his first splash in 1922.

Strangely enough, the most comprehensive expression of Father Millar's historico-political philosophy appeared over two decades later in a booklet, *Catholic Traditions in American Democracy,* formally authored by two college students in secular institutions in New York, Courtland Smith, Jr. and Virginia Ryan, published in 1945 by the New York Province Federation of Newman Clubs, under the inspiration of then Rt. Rev. Msgr. William A. Scully, now Bishop of Albany. Not only do the young authors acknowledge their indebtedness to Father Millar, but the contents are, so to speak, pure "Millar." Anyone studying the evolution of his political thought would have to regard this booklet as its latest and best expression. The present writer can attest that Father Millar regarded *Catholic Traditions in American Democracy* as equivalently composed by himself, since he supplied all the materials.

His next move is interesting. According to his own telling,

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[23] Father Millar regarded Alexander Hamilton as comparable to Burke in political wisdom. He described Hamilton as "one who as a political thinker was second only to Burke, if not his peer . . ." (*ibid.*, p. 163). Lord Acton, in a book which Father Millar laid hold of many years later, shared this view of Hamilton's genius (see *As Lord Acton Says*, ed. Lalley, Newport, R. I.: Remington Ward, 1942, p. 210).

he was assigned to Georgetown University after tertianship because Superiors expected him to make his mark in diplomatic circles at the nation's Capital. His background would seem to have fitted him for such a role. His temperament, however, was allergic to what he regarded as rather meaningless social functions. Hence he reacted negatively to his assignment to Georgetown.

Providence intervened in his favor. Father John X. Pyne, then Regent of Fordham Law School, impressed by Father Millar's writings on constitutionalism, asked him whether he would like to teach constitutional law at the Fordham School of Law. Father Millar did not feel up to such an assignment. Instead of declining, however, he replied that he was very much interested—not really in teaching constitutional law (it may be added), but in returning to Fordham, where he felt he could pursue his studies with less distraction. To get enough constitutional law to teach it, he immediately enrolled in the course at Georgetown's School of Law. Father Millar also pronounced his last vows while at Georgetown, on February 2, 1923.

Return to Fordham: Graduate Courses, 1924-1929

The arrangement by which he was to return to Fordham to teach Constitutional Law was carried into effect in the summer of 1923. This experience, which lasted through four years, put the finishing touches on the young Jesuit's preparation for what was later to become his specialty, the field of political philosophy. He seems previously to have acquired a considerable knowledge of British Constitutional History as a field of special concentration in his study of history, and some acquaintance with Roman Law. What he still needed was firsthand knowledge of the leading cases in American Constitutional History. That he should have acquired this knowledge through teaching Constitutional Law in a law school was particularly fortunate. He himself admitted that the one thing he was not sure of when he began teaching constitutional cases was the precise points of law involved in each case. These he learned by quizzing his law students, who were trained in their other courses to pinpoint points of law. One reason why Father Millar loved teaching, indeed, was precisely this openmindedness and intellectual curiosity which

made classroom instruction, for him, a two-way learning process.

Fordham was just beginning to set up its graduate program about the time Father Millar returned there in 1923. He began teaching various courses at the graduate level in 1924, within the existing departments of history, philosophy and sociology. According to Professor William R. Frasca, who was a student of Father Millar's in the Woolworth Building, later joined his staff and finally succeeded him as Chairman, "it was during this period that he gave some of his best courses; for example, in 1924 he taught 'Scholastic Philosophy of State and Government' and also 'History and Philosophy of the American Constitution'." The latter course he continued to teach until the end; the former he dropped when the Graduate School moved to Rose Hill in 1938.

During this period, 1924-1929, before his own department was established, Father Millar's close associates were Father Francis P. LeBuffe, S.J. Father John Murphy, S.J., and Dr. Morris Deshel. Father LeBuffe, indeed, as this writer knows from close association with Father Millar, was perhaps his dearest friend. Oddly enough, however, in later years, although the two Jesuits were both in New York City, living in different houses, they practically never saw each other, without any diminution of their fraternal affection.

Father Millar used to speak of a course he offered on the history of liberty. This was, apparently, a very comprehensive course, beginning as far back as available historical records allowed. It was a course which Father Millar was peculiarly qualified to put together, for he had focused his attention, ever since his immersion in Western history at Canisius, on the role of Christianity and the Catholic Church as the protagonist of human liberty. He was enough of a convert to react strongly against the common assumption of historians that the flame of human liberty had been ignited by the Protestant Reformers. It must have been at this time, too, that he rounded out his reading in the Church Fathers, seeking in them the fairly easily found passages in which they dealt with man's social nature and the areas of liberty and subjection to authority involved in citizenship.

Incidentally, Father Millar's notes for his lectures for this

course on the History of Liberty, together with his notes for the lectures on his course on the History and Philosophy of the American Constitution, probably comprised about the only class notes he used. His method of learning was to depend on his phenomenal memory to retain what he had read. He developed the habit of also retaining in his room the books he read and considered important. His ability to open them at the exact passage to which he wanted to refer bordered on the preternatural. He liked to incorporate substantial passages from writers in his own articles.

This writer dropped into his room one evening to tell him about a report he had heard from German refugees during World War II (a report later proved false) attributing a certain opinion to Karl Adam, the German Catholic theologian. Father Millar immediately replied: "It could be true. He says something like that in his *Christ and the Western World.*" Whereupon, he walked over to his groaning bookshelves, picked out Adam's *Christ and the Western World,* blew off the dust, and opened it at the precise passage he had in mind. His local memory for where a passage appeared on a page in a book was elephantine. There was never any show about this routine: he went through it as casually as a person might turn on the faucet of his wash-basin to get a drink of cold water.

He made characteristic light pencilled checks alongside of passages in a book which he wanted to remember. It was like a V but with a slight tail at the end of the right-hand line. He did not multiply these light marks, so that, if the Fordham Library has not erased them from the hundreds of books he used, someone could put together a very choice anthology in the field of political thought and constitutionalism by excerpting these passages.

From 1933 to 1941 Father Millar is listed as "Director et Lector Philosophiae Politicae in Schola Graduatorum" at Fordham. This means that by 1933 a department had been set up and that his work was restricted to political philosophy, as a discipline distinct from both history and philosophy.

Scholarly Publications

One of the providential phases of Father Millar's return to Fordham in 1923 was that it occasioned his close relation

to *Thought,* the scholarly quarterly founded in 1926 by America Press, with the Rev. Wilfrid Parsons, S.J., then Editor-in-Chief of *America,* doubling as Editor of *Thought.* Father Millar, who had meanwhile written several more articles for *America,* was a natural selection as Associate Editor of *Thought* for what was first called sociology and later political philosophy and the social sciences. It goes without saying that, for a by now mature university scholar, a learned quarterly was a much more appropriate medium of publication than a weekly journal of opinion. The pages of *Thought,* while restricting his audience, gave him enough elbow room to expound his political philosophy in a systematic way. Much later, when Fordham University became the publisher of *Thought,* Father Millar was much pleased by having his suggestion adopted that the late Rev. Gerald Groveland Walsh, S.J., be appointed Editor.

In 1928 the Fordham University Press collected Father Millar's earlier articles, which had originally appeared in *America* and *The Catholic World,* and published seventeen of them under the title of *Unpopular Essays in the Philosophy of History,* with a foreword by his collaborator on *The State and the Church,* Rev. John A. Ryan. His maiden article in *Thought,* "Scholastic Philosophy and American Political Theory" (1 [June, 1926] 112-132) was the first of a total of twenty-four articles he wrote for that journal, the last, on "American Federalism and European Peace," appearing thirteen years before he died, in the December, 1943 issue.

His other writings consisted of six essays contributed to various symposia,[24] two introductions to dissertations of his

[24] "The Significance of St. Augustine's Criticism of Cicero's Definition of the State," in *Philosophia Perennis,* edited by F. J. von Rintelen. Regensburg: Josef Habbel, 1930. Vol. I, pp. 101-9. The publication of this essay pleased Father Millar very much, because it meant that he had attained international standing.

"The French Theory of the Institution, Suarez, and the American Constitution," in *Transactions of the American Catholic Philosophical Association* (1931). Washington, D. C.: The Catholic University Press, 1932, pp. 165-181.

"Aquinas and the Missing Link in the Philosophy of History," in *Catholic Philosophy of History,* ed. Peter Guilday. New York: P. J. Kenedy, 1936, pp. 85-109.

"Labor and the Common Good," in *Labor Law, an Instrument of*

Fordham graduate students, published by Fordham University Press,[25] one article in *Studies,* the Irish Jesuit Quarterly, on "Bellarmine and the American Constitution," [26] one in *The Commonweal,*[27] and three in *The Modern Schoolman.*[28] He also, of course, wrote quite a few book reviews, though from the time the present writer got to know Fr. Millar (1941) until his death he kept taking books to review for *Thought* but never, if memory serves, wrote the reviews.

New Department: A Dream Come True, 1929-1953

According to Dr. Frasca, to whom the present writer is indebted for having checked into the history of Father Millar's teaching career at Fordham, the integrated Department of Political Philosophy and the Social Sciences was created in Fordham's Graduate School in 1929, with Father Millar as

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Social Peace and Progress. New York: Fordham University Press, 1940.

"The Impact of American Civilization on European Culture," in *Bulletin of the Polish Institute of Arts and Sciences,* New York, 2 (Oct., 1943) 51-55.

"Egalitarianism vs. Constitutional Democracy," in *A Symposium on Alexis de Tocqueville's* Democracy in America (Burke Society Series, No. 1, ed. Wm. J. Schlaerth, S.J.). New York: Fordham University Press, 1945, pp. 35-37.

[25] Madden, Marie R., *Political Theory and Law in Medieval Spain.* New York: Fordham University Press, 1930, pp. ix-xiii.

Murphy, Kathleen E., (tr.) *De Laicis or the Treatise on Civil Government* by Robert Bellarmine. New York: Fordham University Press, pp. 5-18.

[26] 19 (Sept., 1930) 361-375. In the opening paragraph of this article, published eight years after *The State and the Church,* Father Millar stated very clearly his position on the influence of Bellarmine on the Founding Fathers: "In what follows there will be no attempt to prove that the Framers of the American Constitution were directly indebted to Bellarmine through his writings. Personally, I am of the strong opinion that they were; but as any reason for thinking so would have to be based upon the fact of the convergence of probabilities both numerous and varied, it would be quite impossible to establish any such point to the satisfaction of others in the short space of a single article" (p. 361). That is the kind of statement on which he would have bestowed great care. The key phrase, of course, is "convergence of probabilities."

[27] "Do Politics Make Sense?" 21 (Feb. 1, 1935) 387.

[28] "Philosophy without Man," 8 (May, 1931); "The Natural Law and the Bill of Rights," 14 (Jan., 1937) 32-35; "Modern Legal Theory and Scholasticism," 17 (Nov., 1939) 5-8.

Chairman. The idea of integrating the social sciences of politics (or law and government, as it was called at Fordham), economics and sociology under the directive discipline of political (including social) philosophy was a tribute to Father Millar's genius. The innovation was far in advance of many similar combinations of disciplines, responding to the "felt needs" of advancing scholarship when confronted with the necessity of dealing with phenomena overrunning the confines of individual departments, which have characterized the curricular developments of American institutions of higher learning, especially since World War II. Father Millar once mentioned that Professor Robert M. MacIver of Columbia remarked upon the impossibility of establishing such an integration at a university like Columbia because of the lack of coherence of the relevant disciplines at such an institution.

The history of the Department of Political Philosophy and the Social Sciences at Fordham breaks down naturally into two major periods. During the first period (1929-1938) it attained substantially the form it has had ever since, except that it later acquired more permanent teaching personnel and that individual disciplines, perhaps sociology notably, grew stronger in their own right. In this period, still in the Woolworth Building, Father Millar's closest associates within his department were Dr. Louis Potts (d. 1939), Dr. Marie Madden and Dr. Boyd Carpenter. Father Millar, then at the peak of his career as a teacher, also enjoyed very close and stimulating association during this period with three outstanding Jesuit colleagues whose deaths were all, humanly speaking, untimely: Father George Bull, the philosopher, and Fathers Lawrence Kent Patterson and Demetrius Zema, historians.

Apart from his writing, which was prolific at this time, Dr. Frasca recalls that Father Millar "taught a great many courses, as many as six a term, during some of these years. I believe that one year I had him in six different courses each week." Dr. Frasca's comment is worth quoting in full text:

> This was the period in which he began to develop his courses on the history of political philosophy which, incidentally, during those early years he gave in four different parts. This is the period in which I think he made a great contribution in the way of advanced thinking in the social sciences. Don't forget, this was almost thirty years ago and I am sure that you would be

> quite amazed if you saw the course offerings that were given by the department as early as 1929 and 1930.

This testimony is very valuable because Dr. Frasca is almost the only one whose connection with the department has been continuous enough since this formative period to evaluate the extent to which the young department blossomed under Father Millar's chairmanship before the Graduate School moved to Rose Hill to be housed in the grandeur of the new Keating Hall.

The second period of the department's history, from 1938 to Father Millar's retirement as Chairman in 1953, is more familiar to the present writer. Several of the present outstanding instructional staff joined the department early in this period. Dr. Friedrich Baerwald, social economist, was the first. Dr. Charles J. Walsh, another economist, transferred from the School of Business downtown. Dr. Frasca, who had taken his Law degree at Fordham and later completed his doctoral work in Law and Government in the department, joined the staff. Dr. Mario Einaudi, now Chairman of the Department of Political Science at Cornell University and son of the then President of Italy, and Dr. N. S. Timasheff, eminent sociologist who had lectured at Harvard, were added just before World War II. Colonel Waring taught one course in Economics. The department has been strengthened since World War II by the addition of Fathers Arthur North, S.J., in Political Science, Joseph Fitzpatrick, S.J., in Sociology and Joseph Costanzo, S.J., in Political Philosophy, Jurisprudence and English Constitutional History, as well as by the addition of lay faculty. Fathers North and Costanzo both studied in the department.

These more recent developments, however, carry us beyond the period of Father Millar's active supervision of his brainchild. For when the department set up its very successful area programs in 1943 to train personnel for the U. S. Army, Father Millar inevitably began to withdraw. As far as the present writer is concerned, it was a fortunate happenstance because it made his chairman and director much more available for private, informal conferences. Although the number of graduate students dwindled on account of the war, there were six or eight Jesuits taking their degrees in the depart-

ment at that time. The staff, however, was somewhat depleted, notably by the temporary loss of Dr. Walsh, who worked for the Import-Export Bank in Washington.[29]

From what the present writer saw of the department during World War II, it was clear that Father Millar had the knack of molding his faculty into a smooth, friendly, and flexible unity. He achieved this elusive result principally by showing great discrimination in selecting personnel and then letting his talent for scholarly companionship and intellectual leadership play upon his colleagues in a wholly natural and quiet, but continuously effective, way.

Although he did not officially become Chairman Emeritus until 1953, Father Millar had really turned the running of the department over to Dr. Frasca, as secretary of the department, somewhat earlier. In 1951 the scope of the department was extended to include undergraduate instruction in Fordham College, and anthropology was added to the social sciences included.

Father Millar continued to do a little teaching. His health, however, had been deteriorating. He took to retiring shortly after the evening meal. This writer, then Editor-in-Chief of *America,* had an informal agreement with his old master that if he happened to be on the Fordham Campus in the evening, he was simply to knock at Father Millar's door, enter and switch on the light. He would immediately awaken and, within seconds, plunge into a spirited discussion of anything from Senator McCarthy to "The Glorious Revolution" of 1688, *sans* teeth but with his intellectual acumen unimpaired.

He suffered a mild heart attack, but seemed to recover after a stay in Union Hospital nearby. His strength was visibly waning, however, so that the sad news of his passing on November 14, 1956, at the age of seventy, was not wholly unexpected. He was buried at St. Andrew.

His Principal Contributions

Perhaps the most important contribution Father Millar made to Catholic scholarship was the example he gave by his undeviating and devoted dedication to the life of Christian learning and to Catholic university education at the graduate

[29] Dr. Einaudi left Fordham for Cornell in 1945.

level. He was, as has been said elsewhere,[30] like a human sponge: his knowledge and love of Christian learning exuded from his every pore. Whenever you met him, even for a few moments

> . . . you felt, perhaps for the first time in your life, that you had finally tuned in on what you had so often seen described, in lifeless print, as "the Great Christian tradition." Plato, Aristotle, Cicero, the New Testament, Lactantius, Augustine, Hincmar of Rheims, Thomas Aquinas began to warm you as living souls, helping you to make your way through labyrinths of ideas about the meaning of man, of his life on earth, of his creation by, and his tortuous journeying back to, his Maker, God our Lord.[31]

He incarnated, one could say, the "unsearchable riches" of Christ as they have come down to us through the resplendent spectrum of the saints and sages of Christian culture.

At the same time, he marshaled his historical learning, especially in the field of constitutionalism, and his lifetime of studious reading, of analysis and synthesis, in the field of political philosophy and brought it all to bear upon the American constitutional and political system. For he was, despite his European schooling, his years of study of British constitutional history and his steeping in French philosophy and political theory, above all else an American Jesuit scholar. His roots, on his mother's side, were entrenched farther back into American history than almost any American Jesuit one can name. It irked him, for example, to hear a fellow-Jesuit refer to the American people as "they." He was justifiably proud of his Scotch ancestry—the Scotch have an inbred talent for political theory—but he seldom mentioned it. In fact, he seldom mentioned his ancestry at all.

He belonged to America and was not even tempted to think that the medieval background of the Declaration of Independence, for example, made Catholicism more "American." What interested him was showing that true "Americanism" had Catholic roots and that we had better purge current brands of later accretions in order to bring them in line with Christian standards of truth and goodness. In retrospect it seems

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[30] Hartnett, Robert C., S.J., "Moorhouse I. X. Millar, S.J., 1886-1956" *Thought* 31 (Winter, 1956-1957) 485-6.

[31] *Ibid.*

strange, in fact, that a person so little traveled in the United States during his adult life should have been so much in love with America.

Perhaps his other most important contribution was that of enlarging the perspectives of those who studied under him, worked with him or read his writings. You never raised a question with him without his opening it up far beyond the dimensions in which you had considered it. This largeness of view was connatural to him; it was his style, and was perfectly effortless and without ostentation. No man of learning ever wore his learning more simply, more gracefully. To know him was to learn what the term "liberal" in the phase "liberal education" really means, the encompassing of truth in its true dimensions, freed from the narrowness within which most of us keep grinding out our monotonous round of opinions. And he relished conversation about the things that mattered to him. Time was no consideration, especially when he found a younger Jesuit in whom he saw promise of carrying on the good cause to which he had dedicated his whole life.

One cannot bring this memoir to a close without mentioning Father Millar's profound attachment to the writings and political thought of Edmund Burke. Burke, to him, was the greatest political writer in English and perhaps, for modern times, the greatest in all history, with Alexander Hamilton as his only close competitor. Through his colleague, Ross J. S. Hoffman, Father Millar certainly contributed to the recent revival of interest in Burke.[32] As for Thomas Jefferson, the only thought that reconciled him to the fortune being expended on the publication of everything Jefferson wrote was the reflection: "Well, if they publish everything he wrote, it will show what a fool he really was." [33]

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[32] Hoffman, Ross J. S., and Levack, Paul *(ed.), Selected Writings and Speeches of Edmund Burke on Reform, Revolution and War.* (New York, Simon Shuster, 1949). Father Millar himself, of course, wrote a good deal about Burke in *Thought* and elsewhere.

[33] Fr. Millar's aversion to Jefferson had its humorous side. Several years before he died, in opening his Christmas mail, he found himself peering at the image of Jefferson framed in a Christmas card. At first he thought it was a practical joke, until he found that the image was on a ten-dollar bill, a setting which quickly reconciled him to the visage of the Sage of Monticello.

A comprehensive study of Father Millar's political philosophy will no doubt form the subject of graduate research. It formed a consistent system, was based on reading as extensive and analytical as anyone could crowd into one lifetime and was, to some extent, continually developing. The one regret his friends may have is that so few, relatively, especially among his own Jesuit brethren, had the opportunity to specialize under him in the field in which he must unquestionably have been without peer in the English-speaking world, that of Christian political philosophy studied in the light of Western historical experience and *ratio practica.* One can only ardently hope that suitable means are taken soon, before the flavor of his inspiration has a chance to die out at Fordham, to make sure that the tradition he built up reaches its full fruition on Rose Hill.[34]

[34] It is a great pity that, in an electronic age, no sound-recorder was used to preserve Father Millar's impressive account, on the occasion of his Golden Jubilee at Fordham, celebrated October 11, 1953, of exactly what he had been trying to accomplish throughout his lifetime of Christian scholarship on Rose Hill. Perhaps because the story was already familiar to him, the present writer confesses that, impressed as he was at the time, he never could recall just how Father Milnar put together his story. One reason for this difficulty of recall is that our subject's style of thinking and writing was organic rather than what might be called architectural. His thought grew from a unicellular form, so to speak, into a full organism. It is much easier to recall expressions of thought which are built up of discrete parts. In this, too, Father Millar might be said to have resembled Newman in the workings of his mind.

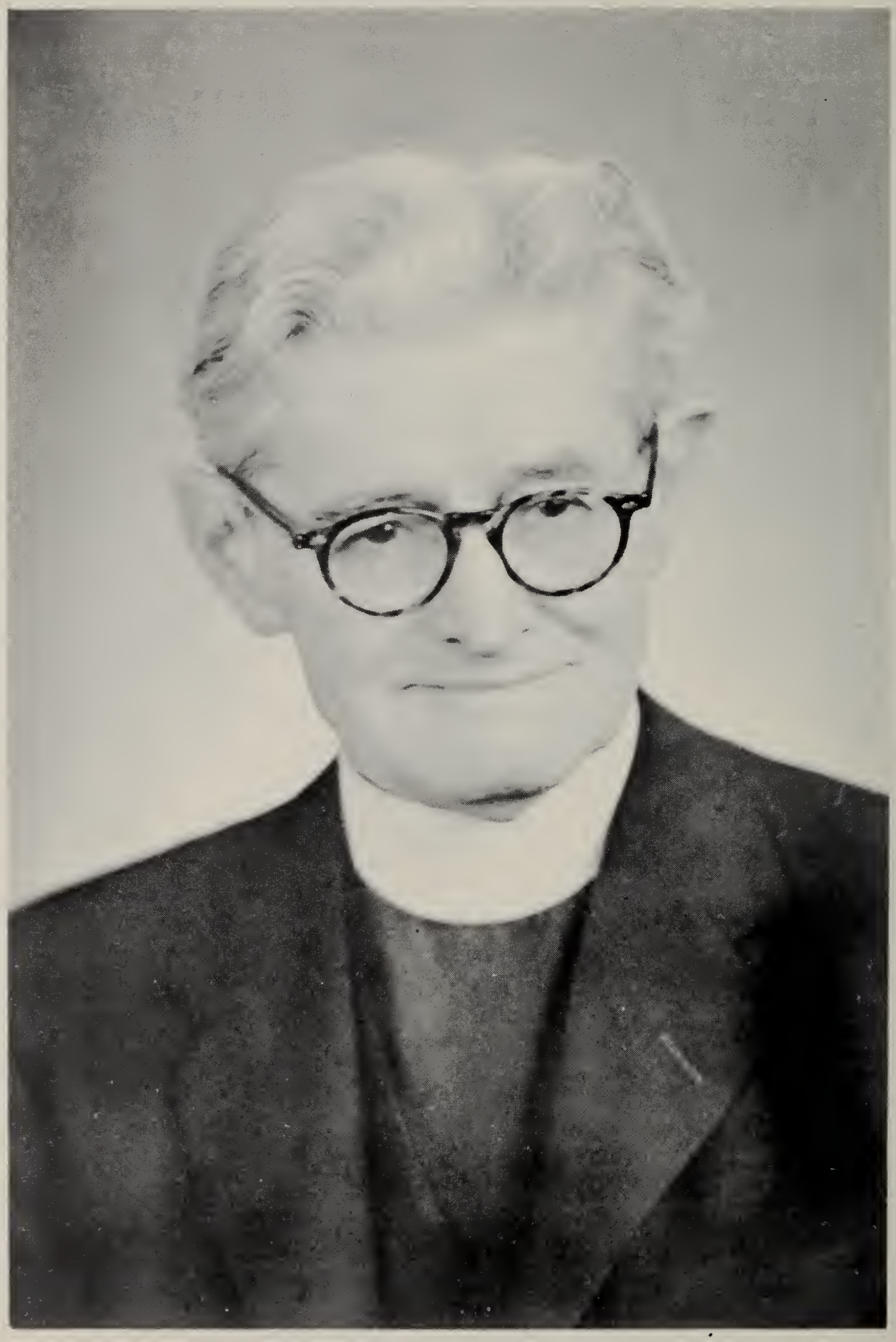
* * *

St. Ignatius

Quiet and simple, but not slovenly; most humble, without any meanness of spirit; noble and generous, grave and courteous, superior to all that is earthly, despising what is perishable, his gaze always fixed on what will remain forever unchanged, guiding himself in all things, great and small, by the most perfect standards; master of all his feelings, even in their very first movements, and therefore showing externally and continuously that imperturbable peace in the midst of which his soul steadily shaped its course to the eternal shores.

In the marvellous array of Christian virtues which always shone forth in him, one notes especially a prudence more than human, and a love of God and of his neighbor for God which consumed his heart with seraphic and sweet fires.

JUAN JOSÉ DE LA TORRE



FATHER JOSEPH J. AYD

Father Joseph J. Ayd

Thomas J. Higgins, S.J.

If we are right in saying that the apostolate of the Society of Jesus consists in pursuing the spiritual, and at times the corporal, works of mercy upon an intellectual and far-reaching level, then Father Joseph Ayd was an outstanding example of how zealously and successfully that apostolate can be cultivated. He was interested exclusively in the works of the apostolate which fell to his lot and, like a genuine scholar, he was always reading, studying, writing, or speaking in public about these things. Having the amazing energy of so many small men he was blessed with a full and busy life—all the opportunity of fulfilling one's interests that one could wish for. At the height of his powers he simultaneously held three positions: he was professor of sociology at Loyola College, professor of psychology to the nurses at Seton Institute, and chaplain of the Maryland State Penitentiary, Baltimore.

Henry L. Mencken said of him: "No more useful man ever lived in Baltimore." Like the man in Homer who dwelt by the roadside he was the friend of all man. He was forever giving of himself without stint to help all he could. His phone was always ringing: somebody was forever wanting something of him. He never refused a request: his response was cordial, prompt, and efficient. He wished, above all, to help those unfortunates upon whom, in his opinion, the hand of the law had descended with too much rigor. God alone knows the hours, days, and even months he spent trying to get commutations of the death sentence. Once a trio of circus hands, passing through Baltimore, were picked up in a police dragnet, falsely accused and convicted of rape, and sentenced to hang. Father Ayd moved heaven and earth to get justice done but no court would ever admit that a mistake had been made. Eventually, however, the sentence was commuted and after five years the men got free. They vowed they would never

pass through Baltimore again. I talked with an ex-convict who came into the parlor of St. Ignatius, Baltimore, to view the remains of him who in need had been his friend: sixteen years before Father Ayd had secured his release from the death house. The most notorious of Father Ayd's "boys" was Jack Hart, famous in song and story for his thrilling escapes from the Maryland Penitentiary. Father always had a good word for Jack and stoutly denied he was a man of violence. Father Ayd knew everybody in Baltimore: judges, lawyers, politicians, police, business and professional men. And everybody knew him. I remember on one occasion riding downtown with him in a trolley car. The motorman, the conductor, and half the people in the car said, "Hello, Father Ayd." After we alighted near Courthouse Square it took us half an hour to walk a single block so many were the people who stopped to talk to him.

Father Ayd was born in Baltimore in 1881 of the late Doctor John and Elizabeth Kircher Ayd. Doctor John was of a type that has now ceased to be, the neighborhood doctor who was both druggist and physician. Young Joseph Ayd was most fortunate—to his dying day he asserted his mother was a real saint. From the Brothers at St. James' Parochial School he learned his lessons well, especially his German. For when I first came to the Loyola community German was the unofficial language of the dining room but Father Ayd could always hold his own with such facile Deutschspielers as Father Fremgen and Father Hacker. While he was attending high school at Gonzaga in Washington and Loyola in Baltimore he displayed no mean talent at sandlot baseball. Despite a puny frame he was a curveball pitcher of note. Like all the men of that generation he was a genuine baseball fan and rooted for the Yankees right down to the end. He left Loyola College at the end of his junior year to enter St. Mary's Seminary, Paca Street. Although the Archdiocese of Baltimore offered him the opportunity of completing his theological studies in Rome, he joined the Society at Poughkeepsie in 1904. He left Poughkeepsie in 1907 for two years of philosophy at Woodstock. He had an old fashioned five-year regency which he spent at St. Peter's, Jersey City, and Holy Cross from 1909 to 1914. He was ordained at Woodstock by Cardi-

nal Gibbons in 1917 and spent two years before his tertianship at the old Loyola on Calvert Street. Here he worked as operarius, college professor, and prison chaplain. Here began his interest in penology and the exercise of a characteristically Jesuit ministry which was to make his name known far and wide and bring hope and comfort to thousands of unfortunates. After tertianship at St. Andrew-on-Hudson he taught college courses at Loyola, Fordham, Georgetown and St. Joseph's College until he returned to Loyola in 1927 as Dean of Studies. He taught at Loyola from 1928 to 1946 when serious ill health compelled him to quit the classroom.

Father Ayd was a scholarly teacher with broad interests and yet with the researcher's keen sense for sources and accuracy. As a student of theology he wrote *A Brief Introduction to the Divine Office,* a most useful little book which has recently been revised in accordance with the latest changes in the breviary. His most important writing was *An Introductory Manual to Psychology* which was reprinted three times. He wrote also a *Summary of Sociology.* Among his pamphlets are "Crime in the Community," "Ministering to the Mind Diseased," "The Psychology of Probation," and "Practical Aspects of Parole." He was a constant contributor to the *Baltimore Sun* which has a heavy file of his articles and letters dealing with such topics as criminal types, capital punishment, crime and the feeble-minded, probation and parole as well as child labor, prohibition, evolution and vivisection. At the time of his death he was writing a book on criminology.

Father Ayd was a most popular and stimulating teacher. From his personal experiences, he made his subject matter live. Every upper-division student in Loyola elected his course in sociology. His fund of anecdote was inexhaustible. His viewpoint was ever kindly, humane and humorous. He was a great blessing to the community because he kept pouring out his stories. He took a great deal of joshing from the brethren because some of these stories were as old as Joe Miller and some were pure corn. But he was undaunted and kept telling them right to the end. If he was ever depressed—and he had his trials and crosses—he kept it a strict secret. He was not above a wholesome well-engineered practical joke. Once, acting as toastmaster of the senior banquet, he introduced as

principal speaker a certain Brother Julian, a sedate looking gentleman in clerical garb. Without any introductory palaver Brother Julian immediately launched into a scathing tirade against the Society. Saying that he was speaking from the viewpoint of a Christian Brother, he proceeded to take Jesuit education in America apart. He cast such derision on the *Ratio Studiorum* that the boys got restive and resentful. Then without warning he reversed his collar and let his audience see that he was a professional entertainer with a bagful of tricks. Everybody was taken in.

It was in his work as prison chaplain that Father Ayd's wit, understanding, and great heart had fullest scope. Informal and personal in his approach, he dealt with the men as individuals and met them on a man-to-man basis. He had a deep conviction that no man is a born criminal. He knew what is in man and yet he gave everyone—even the slickest—a square deal. Without regard to color, race or creed he gave himself steadfastly to the spiritual and temporal welfare of his charges. He provided them with a monthly entertainment. He wrote their letters at times. He got their wives jobs and themselves jobs when they got out. He solved their personal problems which sometimes included the prevention of murder. It is no small thing to preach for well-nigh thirty consecutive years within the walls of a prison and have one's words accepted. He never bored the boys nor held out to them impossible ideals. He pitched his sermon exactly right for them; indeed, I have seen the boys hang upon his words. I have seen him on a blazing summer Sunday come home from saying one Mass in the penitentiary and one in the jail—utterly exhausted.

His most difficult chore was attendance upon the men in the death house. A firm though reluctant believer in capital punishment, he was never able to shake off the horror and nausea which executions usually produced in him. Often he walked to the gallows with some unfortunate but he never got used to it. Every occasion took something out of him. Sometimes he had two or three executions in one night and then he would be no good for a week. At times he would ask one of his colleagues to come and assist him, chiefly in the grim task of calming the men in the death house who were not

posted for execution that night. These poor devils died many times before they stood upon the gallows' trap door.

Father Ayd had more than his fair share of ill health. So the day came in 1956 when, at the age of 74, he had to resign the chaplaincy of the prison into younger hands. It was just when the position was receiving proper recognition. Father Ayd had built it up from nothing. He began as a volunteer. In 1923 when some bigots tried to have the office abolished he saved it. It was his drive and efficiency which brought home the importance of the position to the state authorities.

Father Ayd eventually became the spiritual father of the community. This was the time when on account of the fire of 1955 we were living a kind of hugger-mugger life in the Charleston Hall Apartments. We squeezed into the tiny recreation room to listen to Father Ayd's conferences. To these he devoted the same diligence he had given to every other assignment. In them he showed the same scholarship, the same humanity, the same humor, the same appreciation of the deep things of God.

When he was brought to Mercy Hospital in October of 1957 he had a presentment that he would not come back. He underwent and survived a disagreeable surgical operation. Although he had been a lifelong smoker, during his convalescence he resolved to give up smoking but he had only a week for the practice of his resolution. Less than a day after he was discharged from Mercy Hospital he died at St. Ignatius Rectory on December 3, 1957, the feast of St. Francis Xavier whose ministration to the poor and imprisoned he had so faithfully imitated.

The real flavor of Father Ayd is caught from an anecdote he has left in a journal. The story is about Mr. Paul Brown, S.J., a fellow Baltimorean who died in the influenza epidemic of 1918. "I visited Paul Brown's grave today," writes Father, "and said a short prayer for him and then prayed for his and my darling mother. Paul, in a way, was a truly extraordinary young man, good-natured, sensible and a willing worker. Just before dying, he told the Father at his bedside: 'Tell Father Provincial that he is not losing a Suarez in me.' For that remark, I gave Paul three Masses instead of two."

Father Ayd had a keen critical mind along with a deep sense of dependence on God and an affectionate heart. His dependence on God was manifest in a deeply submissive spirit and filial reliance on the divine assistance. "To think," he writes, "that all the majestic grandeur achieved by the Greek and Roman imagination, intellect and skill could not save a single soul or pardon a single venial sin." These natural and supernatural qualities made him a shrewd observer of the human scene and produced in him a wisdom that was patient and sympathetic. "Judge not and you shall not be judged" was not merely an inspired saying to which he gave intellectual adherence but a rule of daily life. I am quite sure that God raises up some men to be special champions of the poor and I am equally sure God gave Father Ayd a big heart and a wise understanding of the ways of men precisely that he might befriend the down-and-out. Three times in his journal he speaks of his dedication to the welfare of the poor. Here is a significant passage: "To my mind, Father Maas [his tertian instructor] is a prophet in Israel. To hear him speak of God's poor, and how they are the *chosen of God,* and how we should deal with them, is to hear something worth-while. Have I been at fault in this matter? A great many Jesuits are certainly at fault in their dealing with God's poor and insignificant. Father Maas has the right doctrine and, to my way of thinking, the true spirit of the Society and St. Ignatius. Come what may, I'll follow him." And follow him he did. God alone knows how often a poor unfortunate bowed his head and prayed, "God bless Father Ayd."

* * *

Humble Perfume Canonized

Perfume tells in a low voice how gentle are His ways
Whose tears fall in a cool shower lest the rose's lips be dry.
But there is a shout of fire when a lightning rent displays
A thread of His garment caught beneath the sky.
For Our Lord God is a strong God and His thoughts are mighty things
And the light that is burning the sun to death was fashioned in His hand.
His breath is the wind that lifts the seas. His voice in the tempest rings.
And in His throne room great archangels stand.

Reproduced from the *Letters* of 1920 at the request of
JOHN K. LAURENCE, S.J.

Father Frederick N. Dincher

Francis Renz, S.J.

In early May of 1952 Father Dincher went out after the day's classes for some air and upon his return home remarked in his quiet way that that was the last bit of exercise he would probably ever take. A few days later the pain of the cancer he carried within him incapacitated him and he was taken to Misericordia Hospital in Philadelphia. Throughout the long summer he slowly wasted away. His patience and cheerfulness endeared him to those who cared for him in the hospital. Finally death came quietly on September 22nd. He died at the age of thirty-eight, his ambitions and his dreams far from realized, but with a mind in full agreement with God's way for him.

Father Dincher was born in Williamsport, Pennsylvania, on February 16th, 1914, the youngest of a family of nine. His parents were of German lineage and blessed by God with a solid piety and the capacity for hard work both of which Fred absorbed from the atmosphere of his home. From the time when he was old enough to be of assistance to the summer of his departure for the novitiate, he helped in the provision store operated by his father and brothers. He often spoke afterwards of his experience in dealing with human nature while his conduct showed that he had profited by it. At the local Catholic High School he led his class.

The desire to be a Jesuit was one of long standing. In the days of the old Society a Jesuit relative, Father Nicholas Steinbacher, had evangelized the Susquehanna Valley, but whether Fred was aware of his existence before he entered the novitiate at Wernersville in September, 1932, is not clear. By nature he was diffident and retiring and he was awed by the ability of the boys from the cities who knew all of the second aorists while he himself knew little Latin and no Greek. It took a number of years for him to see that a plethora of

words and even ideas was not a sign, much less a measure, of native intelligence. The main outdoor project on which he worked during the years of noviceship was the cemetery at the foot of the hill, where he lies buried today.

After the juniorate he was assigned to the Philippine Mission and he arrived at Novaliches in September of 1936 to begin philosophy. Three years later he was given the task of teaching physics at San José Seminary in the then new building at Balintawak. Mathematics was his first love in the field of learning and he worked at it steadily. During one of the summerschools at the old villa at Baguio he finished the problems in the two volumes of Griffin's *Mathematical Analysis.*

The war came during the last year of his regency and with it many harrowing experiences and much suffering for all who were caught up in it. He was first interned at the Ateneo de Manila along with the other American Jesuits where they started the study of theology. Later most were moved to the prison camp at Los Baños. He had always been healthy and, although his physique was not rugged, he was able to endure a great amount of exertion without tiring. At Los Baños he began to notice that his energy was impaired beyond the extent to be expected from the scarcity and the quality of the food. He would marvel at the other Scholastics who could chop wood day after day for the camp stoves on the rations which left him without energy. Perhaps this was an indication that the disease, which would carry him off in seven or eight years, was already present.

He was ordained at Woodstock in March of 1946, made tertianship at Pomfret and was assigned to St. Joseph's College in Philadelphia in June of 1948. Before his last vows in February of 1950 he had undergone an operation for the removal of cancerous growths and it was hoped at the time that the course of the disease had been arrested.

Philosophy and religion were the subjects assigned him. Those were the days of the great influx of GI's into the colleges and he found himself with seventeen hours of class a week and sections that numbered at times a hundred students. It was quite a task for one going into a classroom in philosophy for the first time.

Father Dincher was an excellent teacher. He had a penetrating mind which enabled him to see things clearly: principles, concepts, persons and situations. His mind drove right to the core of whatever faced it and Father Dincher could with grace explain what he saw. In his expositions he was able to marshal examples and analogies from all phases of life that helped clarify the matter for the students. Once, just to see what he could do in the matter, he began to tutor a student who was failing the course in philosophy. This student was in the section of another teacher. He had gotten an E for his first mark. In the semester examination he received an A from his own teacher.

In the large classes Father Dincher had difficulty keeping order in the beginning because of his shyness and reticence. It took him some time to win the students by his personality and his goodness, but sooner or later they would fall under his spell. He was an inspiration intellectually and spiritually to those he taught. His practice was to single out some young man who did not seem to be too interested in listening and talk to him until he secured his attention. Then he felt he had the attention of all. He would recount things like this without any vanity. It was just his method of operating.

His greatest quality was undoubtedly his deep spirituality. His keen mind saw very clearly that sanctity was all that mattered in the long run and he was strong enough to pursue that ideal unswervingly. Every soul he met was a soul to be drawn closer to God and as such was treated with a courtesy and an individual consideration and interest that went a long way in winning friendship of that soul and drawing it closer to God.

In March, 1952, he became aware of the internal cancerous growth which he knew would be the cause of his death in a few months. Not much could be done about it, so he continued the classroom routine as long as he was physically able. He was taken by death as his influence for good was beginning to spread and his capacities were approaching their maturity.

Statistics of Sacred Heart Retreat House, 1939 - 1957

Years	'39	'40	'41	'42	'43	'44	'45	'46	'47	'48	'49	'50	'51	'52	'53	'54	'55	'56	'57	Grand Total
Eight Day Retreats	3	10	10	10	14	17	18	19	22	13	10	6	4	3	2	2	2	1	1	167
Eight Day Retreatants	18	49	69	58	121	130	173	134	134	69	58	41	30	25	20	24	20	14	8	1,195
Five Day Retreats	----	----	----	----	5	----	----	----	----	9	8	13	15	25	26	25	29	29	29	213
Five Day Retreatants	----	----	----	----	25	----	----	----	----	100	111	157	214	307	383	413	472	577	519	3,276
Total Retreats	3	10	10	10	19	17	18	19	22	22	18	19	19	28	28	27	30	30	30	380
Total, Retreatants	18	49	69	58	146	130	173	134	134	169	169	198	244	332	403	437	492	591	527	4,471
Repeaters	----	3	10	14	24	38	56	57	63	64	77	79	113	157	213	220	295	319	332	2,134
New Retreatants	18	46	59	44	122	92	117	97	71	105	92	119	131	175	190	217	197	272	195	2,339
Dioceses Represented	8	12	21	22	34	31	33	39	38	41	40	38	43	46	45	51	56	61	59	120
Religious Orders and Congregations	2	5	7	7	13	14	14	14	13	16	12	14	17	23	25	25	23	27	30	60
Retreats made by Hierarchy	1	1	----	1	----	1	2	3	----	----	2	5	5	4	5	5	12	7	12	66

Sacred Heart Retreat for Priests

Auriesville, New York

Report of Priests Retreats for 1953, 1954, 1955, 1956, 1957

Years	1953	1954	1955	1956	1957
Number of Eight Day Retreats	2	2	1	1	1
Number of Eight Day Retreatants	20	24	20	14	8
Number of Five Day Retreats	25	25	29	29	29
Number of Five Day Retreatants	383	413	472	577	519
Total Number of Retreats	28	27	30	30	30
Total Number of Retreatants	403	437	492	591	527
Number of Repeaters	213	220	295	319	332
Number of New Retreatants	190	217	197	272	195
Number of Dioceses Represented	45	51	56	61	59
Number of Religious Congregations and Orders	25	25	23	27	30
Members of the Hierarchy (Retreatants)	5	5	12	7	12

Detailed Statistics for 1957

Number of Diocesan Priests	448	Number of Religious Priests	79
Bishops	12	Superior Generals	2
Monsignori	42	Provincials	1
Pastors	83	Superiors	23
Assistants	253	Assistants	38
Professors	32	Professors	14
Chaplains (Armed forces and V. A.)	21	Chaplains (Armed forces)	1
		Number of Cancellations	56

Addenda

(1) Albany Diocesan Priests' Retreats (five weeks in Lent, 1957)	320
(2) Total Number of Scheduled Retreats for nineteen years (1939-1957)	380
Total Number of Scheduled Retreatants for nineteen years (1939-1957)	4,471

Books of Interest to Ours

ACCORDING TO THE SECOND ANNOTATION

Ponder Slowly. Outlined Meditations. *By Francis X. Peirce, S.J.* Westminster, Maryland: The Newman Press, 1957. Pp. 323. $3.95.

This is an Ignatian book. St. Ignatius would approve of it, for it is an application of the Saint's contention that the prayerful thoughts worked out by the individual are more profitable than the lessons presented to him by another. It is not a detailed treatise on asceticism, although it points the way to deep knowledge of the principles of ascetism, because each meditation is packed with undeveloped suggestions for holy thoughts. It has for its author a Jesuit who is an expert in the spiritual life, who for many years has been professor of Sacred Scripture, and who in meditation has passed endless hours pondering the riches of the truths hidden in the depths of revelation. The book will be very useful for those who are beginning their religious life, and even more so for those who have grown old in God's service, of which meditation is so large a part. It contains outlines for tridua and retreats and also points for meditation on many of the divine mysteries.

J. Harding Fisher, S.J.

EXCELLENT SCHOLARSHIP

Franz Xaver; sein Leben und seine Zeit. *By Georg Schurhammer, S.J. Vol. I, Europa, 1506-1541.* Freiburg im Breisgau: Herder. Pp. xxx +742. 48 DM.

This handsome volume is the first in a series on St. Francis Xavier. Volume II will complete the life. The other volumes will be devoted to other aspects of Xavier's career and cultus. The whole will be the result of more than forty years' devotion to the saint. During those decades, Father Schurhammer has sought to get at the facts by traveling widely, by reading and judging all printed information and by going through archives in Italy, Spain, Portugal, France, Belgium, Germany and England.

Some critics have thought that Father Schurhammer sins by excess of erudition, that St. Francis tends to disappear in an avalanche of facts and footnotes. This might be true for a reader who does not know the saint—and we must remember that he is widely known even outside the Church. Until recently the best English life was by a Protestant lady. The reader who is familiar with the facts of Xavier's life, as Jesuits certainly are, will find that this work of the finest scholarship opens up the career of the saint in a marvelous way. Father Schurhammer's pages

make relatively easy reading and at the end of the long book, one feels that he knows all that can be known of Francis Xavier's European career. Incidentally many events in the history of the Society's beginnings are also investigated as never before. All important Jesuit libraries should have this book which probably will not be translated. The Herder company is to be congratulated on an excellent printing job.

E. A. Ryan, S.J.

AUTHENTIC MARTYROLOGY

Martyrs: From St. Stephen to John Tung. *By Donald Attwater.* New York: Sheed and Ward, 1957. Pp. xviii-236. $4.00.

This is not a book on what the martyrs were like, for after a brief, succinct biographical note on each martyr, the author actually gives the annals of the martyrs, the very records of their inspiring words and deeds or the most accurate facsimiles available.

These fifty-eight selections are universal in scope, ranging in time from 34 A.D., with St. Stephen, protomartyr, to 1951 A.D., with John Tung; in breadth, extending to the very ends of the world, from the Far East to the West, from North to South. Such a purposeful concatenation helps to illuminate the very core of Christianity, and to bring home with terrific impact the fact that the age of martyrs, far from being a thing of the past, is still very much with us.

Mr. Attwater's enlightening notes and clarifications accentuate his intention to get away from mere pious edifying legends and to go back to the actual facts themselves through diligent painstaking research. We should not read this book at one sitting for in these graphic accounts we find many an inspiring narrative to be pondered slowly and meditated upon reflectively. These great words and deeds are for inspiration and they can deepen realization of what it means to be a Christian.

Joseph A. Capoferri, S.J.

TRANSLATION

Handbook of Moral Theology. *By Dominic M. Pruemmer, O.P.* Translated by Gerald W. Shelton, S.T.L. Edited for American usage by John G. Nolan, S.T.D. New York: P. J. Kenedy & Sons, 1957. Pp. 496. $4.00.

The fact that this is the work of Pruemmer, the well-known moralist, is commendation sufficient. The accent is on the positive; the order of the virtues rather than of the Commandments is followed. Both translator and editor have remained faithful to the original.

One disconcerting feature of the modern summary of moral, as contrasted with its classical counterpart, is that it is generally short on principle, long on casuistry. Principles are merely stated, not established or developed. Such is not the case with the Handbook. The treatment of the doctrine is remarkably complete for a compendium. It

is not the quick-and-ready-answer book. Not a word, for example, of atomic warfare, race segregation, alcoholism, or of the ordinary means of preserving one's health.

The translation is smooth and avoids for the most part transliterating technical moral and canonical terms. In short it is English. It is also accurate, with this one exception that caught the eye of the reviewer: *parochi* of Canon 1245 is rendered "parish priests," a translation which gives curates a power they do not have! English is retained throughout, including the sections on chastity.

The adaptation to American usage does not come off so well. First, it is not complete. Though the Indult granting to pastors the faculty to confirm is treated, no mention is made of the extension of this faculty to chaplains of certain institutions in the United States. Second, where adaptation is made, it is not always accurate. In the section on fast and abstinence the relative norm of fasting is not even mentioned, much less explained. It is falsely stated that milk breaks the fast. Partial abstinence is not clearly set forth.

But these few blemishes can be easily remedied in the second edition. In the meantime the first edition is well worth having. It is authentic Pruemmer accurately presented in English.

ROBERT H. SPRINGER, S.J.

COMPREHENSIVE CHRISTOLOGY

The Christ of Faith. *By Karl Adam.* New York: Pantheon, 1957. Pp. x-364. $6.00.

This is a serious attempt by an outstanding modern theologian to present to a lay audience a comprehensive picture of the Christ of our Catholic Faith. Not only are all the Church's dogmatic truths from the tract on the Word Incarnate included in this volume, but also the ancient Christological heresies, their modern counterparts, and the multiple scholastic theories on the various disputed points in Christology. The length of the book, comprehensive sweep of subject matter, and method of presentation, all combine to limit that inspirational quality for which the author's former works are noted. Yet flashes of this characteristic trait are not infrequent.

The volume is divided into two unequal books, the first treating of the Person of Christ, the second and much shorter book dealing with Christ's work, namely, our redemption. The most difficult chapters of the volume are those devoted to the more technical, theological theories developed by scholastic theologians through the centuries to shed some light on the mystery of the hypostatic union. Perhaps the majority of readers will not agree with the position of the author on a number of these disputed points, since he consistently favors the opinion of the Scotistic school over the more common Thomistic explanation. In the brief summary of opinions, there unavoidably arise some statements which could be misinterpreted. For example, a reader of Thomistic persuasion might be startled to read: "And so the theological opinion of

the existence of *sanctitas substantialis* in our Lord's humanity is *wrong*." (p. 255.) Or in the author's treatment of the liberty enjoyed by Christ, we read: "What distinguished his freedom from ours was simply the fact that it was not a *libertas contrarietatis*." (p. 223) These statements may be correctly understood in context, but they are hardly liable to be grasped by even the well-educated layman.

Nevertheless the volume is justly termed a tribute to the work of the author in the fields of Christology and ecclesiology. It is not easy reading, but while demanding much, it has much to offer. Perhaps critical editing in years to come, which might reduce the sections devoted to "higher criticism" and its refutation, will lighten the burden. Yet as it stands, *The Christ of Faith* tells in clear, often inspiring terms, the essential message of our faith, for as the author himself begins his work: "Christianity is Christ."

JOSEPH L. ROCHE, S.J.

HOW TO PRAY

Prayer in Practice. *By Romano Guardini.* Translated by Prince Leopold of Loewenstein-Wertheim. New York: Pantheon Books Inc., 1957. Pp. 228. $3.50.

The author offers us a long-awaited summary of his reflections on prayer. In the manner of *The Lord,* his originality of approach to a familiar subject captures our attention at once. The first two chapters treat what is known to all Jesuits as the Additions of the Ignatian *Exercises.* Great stress is placed by the author on interior equanimity of soul as an absolute requisite for meaningful prayer, and he even states that without this interior harmony prayer is impossible. In this portion of the book the author delves at great length into the reasons why man should, even must, pray, giving a psychological justification for the insistence that all spiritual writers have placed on prayer. The fourth chapter provides an enlightening treatment of oral (more commonly called 'vocal') prayer. The author combines the attitude of profound reverence for the symbolism of the sacramentals which he portrayed so admirably in his *Sacred Signs,* with his practical wisdom in the use of vocal prayer as shown to so many who have appreciated his book, *The Rosary of Our Lady.*

Perhaps the most enlightening contributions of this book are found in the fifth and eighth chapters. Contemplative prayer is described, and wise norms are outlined to ensure that it will be recognized and employed as a means, not as an end, towards further union with God. The brief eighth chapter treats normal trials and difficulties met in prayer and here the author proves his mettle by a realistic admission of the problems and a call for courageous fidelity based on faith and love. In the final chapter, Monsignor Guardini sketches the outlines of an integrated spiritual life, and with characteristic insight he reminds us that if a man, for the sake of his soul, works more conscientiously, struggles against temptation, or is more charitable and forebearing with others than he would usually be, this affects his prayer.

It gives him deeper insights, enlightens his judgment, and increases his spiritual effectiveness.

ARTHUR S. O'BRIEN, S.J.

LAY THEOLOGY

Theology for Beginners. *By F. J. Sheed.* New York: Sheed and Ward, 1957. Pp. x-241. $3.00.

For some time the author, whose work in theology was recognized in 1957 by the presentation of a doctorate, *honoris causa*, by the University of Lille, has been writing a column called "Theology for the Layman" for a number of diocesan weeklies. This book is, for the most part, a collection of the columns. Beginning with a consideration of the importance of a knowledge of theology for laymen, the author briefly discusses the chief dogmas of the Catholic religion. It is not his purpose to present scriptural or dogmatic proofs, but rather to get at the meaning of the various articles of faith and present them in language the layman can readily understand. This he accomplishes admirably by the liberal use of analogy, leading the reader skillfully from the better known to the lesser known. His explanation of mystery, for instance, is a gem. This unpretentious book will give teachers of religion and preachers many new insights and ideas for presenting the eternal truths. For this reason it is regrettable that the book contains no index. This is compensated for, to some extent, by the table of contents which lists subdivisions of each chapter.

ROBERT E. BUTLER, S.J.

EDUCATION SYMPOSIUM

The Christian Idea of Education. *Edited by Edmund Fuller.* New Haven: Yale University Press, 1957. Pp. xv-265. $4.00.

This volume is the result of an idea that a seminar on the Christian concept of education ". . . may be a means of regaining and restating something of the vision of what general education could be within a Christ-centered culture." This idea materialized at Kent School, Connecticut, in 1955, and the nine papers and addresses presented there together with excerpts of the discussions that followed them have found their way into book form. Every opportunity for the success of the venture was apparently sought. Representatives of Roman Catholicism, Eastern Orthodoxy, Anglicanism and Protestantism were present. A distinguished group of five hundred scholars was headed by S. F. Bayne, George Florovsky, John Courtney Murray, S.J., William Pollard, and Massey H. Shepherd, Alan Paton, E. Harris Harbison, Jacques Maritain, and Reinhold Niebuhr.

The general theme running throughout all the papers was that of Christianity's educational contribution to Western culture. The compatibility of Christian education and liberal education was discussed (Harbison); while historical responses to this perennial problem were viewed in the person of Origen (Murray) and the period of the Renaissance (Pollard). The importance of faith to modern culture and to

different historic cultures presented the problem in a more concrete manner (Florovsky). The implication of philosophical concepts shed light on some modern problems of Christian education (Maritain); one factor, the liturgy or "the Solemn Eucharist," is studied for its role in the Christian contribution to culture (Shepherd); and one effect of Christianity is seen in the dignity of the person in the community (Paton). The dynamic superiority of Western culture with its sense of the importance of history and its conquest of natural forces is traced to the two sources of this culture, Hellenism and Hebraism (Niebuhr).

Mr. Fuller has rendered an important service to modern educators. A reading of these papers will stimulate thoughts on new aspects of an important subject. With universal education rapidly advancing on the national and international levels the responsibility of Christian educators to announce their wares from the housetops is preceded only by their responsibility to know the nature of their product. This book lays bare some aspects of Christian education. LEO H. LARKIN, S.J.

PEDAGOGICAL ACHIEVEMENT

Introduction to Logic. *Andrew H. Bachhuber, S.J.* Appleton-Century-Crofts: New York, 1957. Pp. ix-332. $3.50.

This new text in Aristotelian and Thomistic logic has already won acceptance in colleges and universities throughout the United States. Teachers in this difficult discipline cannot fail to be impressed by Fr. Bachhuber's achievement in ordering, analyzing and illustrating the traditional elements of introductory logic. In two respects, especially, the book departs from previous texts and succeeds in solving troublesome problems to beginners in the field. Many students are stymied from the beginning by the mass of what is to them unintelligible metaphysics and other impedimenta which must be memorized before arriving at the heart of the matter in logic, namely, inference. In this volume, Fr. Bachhuber has deftly solved the problem by a clear presentation of the elementary notions of inference in the very beginning. A second problem which confronts the student is the unfamiliar abstract nature of the definitions and rules presented, which he is then expected to apply to concrete examples. Basing his *modus operandi* on the mental law that the universal (or principle) is gained through abstraction from the singular (or example), Fr. Bachhuber has preceded every definition and rule with a clear and thorough analysis of concrete examples. An apt selection of diagrams and a wealth of varied exercises after each chapter serve to reenforce the principles and to make the logical thought-pattern habitual. Not every teacher will have the time to cover all the matter, but the various parts of the book are so distributed that a selection of the more important items can be made without sacrifice of continuity.

Mediate deductive inference—the hard core of logic—is taken up in Part III, and the abundance of explanations, diagrams, and exercises contributes to make it the best section of the book. Besides the obvious

and proven suitability of this book as a text for colleges and universities, it could be read with profit by the more serious general reader. It might also prove useful as supplementary reading in seminaries, where the minor logic course, especially when it is conducted in Latin, has leanings toward nominalism and memorization. ALFRED HENNELLY, S.J.

CLEAR AND CAUTIOUS

An Introduction to Western Philosophy. *By Russell Coleburt.* New York: Sheed and Ward, 1957. Pp. xiv-239. $4.00.

Russell Coleburt tells us in his Introduction that he has attempted to give the beginner in philosophy "a quick look" at the problems which have dominated the history of Western philosophy. Within the limits that he sets for himself the author has been successful in presenting a simple but never oversimplified historical study of the major themes of both scholastic and non-scholastic philosophy. The book is divided into four parts covering the problem of the one and the many, the nature of man, the problem of knowledge and the nature and limitations of human thought. In the first part Coleburt gives a short history of Greek metaphysics and a rather brief exposition of the metaphysics of St. Augustine and the five ways of St. Thomas. In dealing with the nature of man he begins again with the Greeks and ends with J. S. Mill, Hegel, and Marx. His third section covers the classical European theories of knowledge and is supported by extensive quotations from Descartes, Locke, Berkely, Hume, and Kant. The fourth part of the book gives a brief introduction to each of the existentialists and an outline of positivism and logical analysis. Finally, in an appendix Coleburt attempts a more systematic study of the problems of evil and free will. The appendix is somewhat disappointing after the high quality of the historical study but contains some good insights on the relationship of philosophy and faith. JOHN W. HEALEY, S.J.

UTOPIA

The Praise of Wisdom. A Commentary on the Religious and Moral Problems and Backgrounds of St. Thomas More's *Utopia.* *By Edward L. Surtz, S.J.* Chicago: Loyola University Press, 1957. Pp. xii-402.

The subtitle of Father Surtz's book indicates its nature but not the richness and depth of the material it offers to the serious reader. For, conceiving *Utopia* as essentially a product of the English Renaissance on the eve of the Reformation, he places its religious and moral attitudes in the intellectual and social milieu of that period by appealing to the Renaissance humanists and the ancients whom they worshipped.

A brief example of his method will indicate the value of the work. At one point he discusses the Utopians' use of mercenary troops. In seeking More's mind on the subject as a man of his time, Father Surtz gives first an historical conspectus of the use of such troops in sixteenth

century Europe, then cites the opinions of Erasmus, Suarez, Silvester, Cajetan, Machiavelli and Plato. This is the world familiar to More and in the light of which the reader should understand what More has said of Utopian mercenaries.

In other sections of his work, Father Surtz, following the same method, sheds new light on problems long worrying admirers of Thomas More, for example, was the young More tolerant and the old More intolerant of heresy; did More the Catholic advocate or look with favor on such Utopian practices as divorce, euthanasia, slavery and the marriage of the clergy. Some of these problems he is able to answer. All of them receive at least clarification.

Father Surtz's study is not light reading. It is sometimes repetitious and often conjectural in its conclusions as is to be expected from his method of procedure. Nevertheless it is a worthy and valuable addition to the series of Jesuit Studies published at Loyola University and a welcome aid for the student and the intelligent admirer of the wisdom of Thomas More.

ROYDEN B. DAVIS, S.J.

EXCELLENT THESIS

The Beginning Of The English Reformation. *By Hugh Ross Williamson.* New York: Sheed and Ward, 1957. Pp. 113. $2.50.

This little book shows the clear intellect that led Hugh Ross Williamson from Congregationalism to Anglicanism and finally put him on the road to Rome. Although his father was a Congregationalist minister, Williamson took Anglican Orders in 1943. The Anglican Church's declaration of the validity of the Orders of the Church of South India prompted him to renounce his ordination and enter the Catholic Church in 1955.

Basically, Williamson offers an excellent thesis that Protestantism was imposed on England as a foreign religion manipulated to justify an economic revolution. He fortifies his thesis with apt citations from contemporary sources. The reader is led from Henry's rift with Rome through the reigns of Edward, Mary and Elizabeth and into a short treatment of the Gunpowder Plot at the inauguration of James' rule. The class that had enriched themselves by the confiscation of the monastery lands saw the threat inherent in the reintroduction of Catholicism. They closed ranks to protect their "new wealth". Mary re-established Catholicism; but, she was not strong enough to declare that the Church should regain its "stolen" lands. In Elizabeth's reign the "new monied class" with the help of Cecil created the antipapist legend. The problem that the legend helped to solve was obvious; the majority of the English nation was Roman at heart. By a series of "plots against the Queen", the rulers of England proved to the majority of the nation that a Catholic could not be a "loyal" subject. The documents cited by Williamson show that these plots either were originated or discovered and abetted by the government; each plot led to more extreme, anti-Catholic, penal legislation. Yet even today English school boys study

these "plots" and "Catholic treason" as the "historical" account of the Protestant "Reformation" of England according to Williamson.

The title of the book, however, is confusing. The reader reviews much more than *The Beginning Of The English Reformation.* At the same time the English Reformation is viewed through only one line of vision, the economic. This essay presents the economic interpretation in such limpid style that the author reads like a Belloc with footnotes. At the same time the author should not be forced to bear the adverse criticism arising from the over-pretentious title of his book.

EDMUND G. RYAN, S.J.

ONE-SIDED

Science Versus Philosophy. *By F. G. Connolly.* New York: Philosophical Library, 1957. Pp. 90. $3.75.

In seeking a solution to the classic Science-Philosophy problem, the author of this book considers two Thomistic answers: that of Maritain who holds that Science is a field of knowledge adequately distinct from Philosophy, and the anti-Maritain answer which denies this distinction. While professing a middle-ground position, the author agrees with the more basic tenents of Maritain. He holds, however, that some of the empiriological sciences fall within the orbit of the philosophy of nature, while others belong to the realm of Art.

The book has many deficiencies. Despite its title it says very little of "science" as this word is commonly understood today; indeed, the author is apparently unfamiliar with modern science. The language employed is comprehensible only to scholastic philosophers. A more serious objection, however, can be brought against the whole *a priori* approach to the division of knowledge. To say that this empiriological science pertains to "speculative Science" because it is ordained to prudential action, while that one pertains to "practical or moral Science" because it is ordained to productive action, may be fine in theory; but, what science can be put exclusively in either category? However valid in itself and consonant with the teaching of St. Thomas, it would seem quite unrealistic in our time to propose such things as: "The philosophy of nature and its associated empiriological sciences should lay bold claim to the exclusive title of Science." Are not such philosophers kidding themselves (they fool no one else) when they say that they are the only true scientists, that mathematicians are "frustrated philosophers who, having rejected metaphysics, look upon mathematics as the Queen of the Sciences?" No one will deny the need of a unified synthesis of knowledge that will provide for the data of Revelation, of philosophy and of modern science, but the road to such a monumental opus is not made easier by such an approach as this.

In the last chapter entitled "A Challenge and A Plea", the author points out the great gulf between scholastic philosophy and other philosophies in America. He correctly traces the history of this development. The challenge is to effect a rapprochement. Many will agree

that Thomism does have something to say, both in the realm of philosophy and in the ordering of the branches of knowledge. But it will never be listened to, it will continue to have no impact on the intelligentsia until it is willing to go in their door, to use their terminology, to learn new ideas from them; and, above all, to acquire a knowledge of the science it is so willing to talk about. WILLIAM J. SCHMITT, S.J.

WORTH READING

By What Authority? *By Robert Hugh Benson.* Edited with a foreword by Riley Hughes. New York: P. J. Kenedy and Sons, 1957. Pp. x-372. $3.50.

Oddsfish! *By Robert Hugh Benson.* Edited with a foreword by Anne Freemantle. New York: P. J. Kenedy and Sons, 1957. Pp. ix-371. $3.50.

Since it was published just one year after Msgr. Benson's conversion to Catholicism, *By What Authority?* is a very uneven novel and suffers from too great a preoccupation with apologetics. Yet, for all that, Benson's writing talents are not hidden. Even in the midst of Campion's defense and death, he paints a picture of beauty and gallantry that is truly poetic. There is a grandeur in his description of the Easter Mass at Stanfield, and a genuinely beautiful portrait of the enigmatic Mary Corbett. There is, throughout the book, the beauty of England where "autumn creeps over the woods in flame and russet and the air is full of frost, and the high south downs break the gales from the sea." It is a beauty, as Riley Hughes points out, that is worth going back half a century to find.

Oddsfish! is not one of Benson's best novels. This is understandable if it is remembered that the book, although published in 1914, was written in 1890, when the author was only nineteen. There are too many incongruities and loose ends to enable the book to approach the level of Benson's later novels. The whole theme of a monk who leaves his monastery on a special secret mission from the Pope to flit among the royal courts of Europe, the ghostly woman who walks in Dorothy's chamber, the near condemnation from a "forgotten" paper in a secret cabinet, the brawling scene in the royal castle, and the *Deus ex Machina* death of Dorothy that enables Roger to return to the peace of St. Benet's monastery near Rome, there to write the memoirs of his youthful adventures—all these are too far-fetched to be true to life, and the novel suffers in consequence as a piece of literature. Although there is little writing to match Benson's more mature style, the portraits of Charles II and of James do have some value as a reflection of the author's historical insight into the period. Anne Freemantle points to the death scene of Charles II as one of the best passages in the book. But Benson, even when he is not at his best, is still worth reading; and, the obvious parallels between these two novels and the present day make them doubly valuable. JOSEPH A. GALDON, S.J.

LEAD FONTS

English Romanesque Lead Sculpture. *By George Zarnecki.* New York: Philosophical Library, 1957. Pp. 46.

Our appreciation of the ability of the mediaeval metalworkers is limited by the lack of surviving examples of their art. Most of the art work done in precious metals was destroyed as the shrines were pillaged and the new art forms demanded the melted down gold of the past. Though twenty-six carts of gold and jewels were at Canterbury alone, an item such as the chalice of Abbot Suger in the National Gallery has few counterparts in the world today. For this reason the study of art work in lead is of some help in realizing what must have been the quality of the work done in the more precious metals. Eighty-one illustrations help make this book a fine introduction to mediaeval lead work. The opening pages and the running commentary on the photographs offer enough background knowledge to afford the reader some appreciation of the workmanship of the mediaeval artist.

WILLIAM SAMPSON, S.J.

DEBATABLE

On The Philosophy Of History. *By Jacques Maritain.* Edited by Joseph W. Evans. New York: Charles Scribner's Sons, 1957. Pp. xi-180. $3.50.

Philosophies of history usually employ either a formal or material treatment of their subject. The material philosophy of history studies the inductive laws that unify historical data; historical criteriology is investigated by the formal philosophy of history. Professor Maritain does not appear to distinguish sharply between these two approaches. He attempts to justify the existence of a philosophy of history by supplying answers to most of the objections raised against it. Yet the proofs offered rebut only the objections posed against a material philosophy of history. Confusion results from not following only one approach to the philosophy of history.

Maritain's treatment of historical knowledge will not find wide acceptance. He seems to condemn as "not objective" a scientist who directs more than a purely intellectual gaze at a problem. Yet progress in science demands total engagement. Not cold, intellectual aloofness but the dedicated use of the imagination gathers phenomena into new patterns; these new arrangements are the basis of progress. So also the dedicated or engaged historian does not merit condemnation in his approach to historical data; an historical synthesis, which is the product of a completely abstracted intellect, is neither a human creation nor good history.

Maritain's material philosophy of history is much more appealing. Many excellent insights find their way into this section of the book. Only deep thought could have produced such laws as the law of the

simultaneous, historical existence of forces that attract to both good and evil or the law of the historical evolution of moral conscience. Historians can use such formulae to understand better the data which is the raw material of any historical synthesis. Some readers, however, will dispute the title of this work. Professor Maritain admittedly borrows many of his postulates from theology. Unfortunately limitations of space do not permit him to prove that his resulting science remains a *philosophical* discipline. The arguments against this claim are the same proposed against the author's *Science and Wisdom* (New York: Scribner's, 1940).

The origin of this work was four tape-recorded lectures given in a seminar at Notre Dame (Indiana). Perhaps many of the statements received their proper distinctions or proofs in the discussions that followed the lectures. Were that true, then the editor has erred in the omission of those sections. For the Maritain, whom the editor presented in this work, is not the precise Thomist whom we have come to expect. His insights and constructed categories were brilliant; his knowledge of historiography and the philosophy of history did not reach his accustomed, intellectual brilliance.

EDMUND G. RYAN, S.J.

SYNTHESIS

A Christian Philosophy of Life. *By Bernard Wuellner, S.J.* Milwaukee: The Bruce Publishing Company, 1957. Pp. vi-278. $4.25.

Father Wuellner had as his purpose to gather together all the relevant doctrines from the various scholastic disciplines into a unity centering on human life, and thus give them a popular and coherent expression. The book is similar in its objective to the now classic work "The Meaning of Man" by Father Jean Mouroux, but it is written in a simpler manner with less of personal insight and from a more academic viewpoint. Father Wuellner is especially to be commended for breaking away from the narrow tradition of the textbook compilers by cutting across the arbitrary classroom divisions of scholasticism in order to give a synthetic view of its answer to the most central problem of Christian philosophy.

A glance at the twenty chapter headings makes it immediately evident that the author did not intend to undertake a serious philosophical investigation into any one of the literally hundreds of philosophical problems which he touches upon. No problem is pursued to its metaphysical or epistemological roots. The result is that the book has a catechetical tone, appearing more to be a statement of incontrovertible philosophical verities than a philosophical investigation. The author acknowledges his failure to take note of rival opinions and theories on the basis that controversy would confuse. But since the objective of the book is to relate in a practical way the conclusions of scholastic philosophy to modern living, one perhaps can regret a failure to highlight these philosophical insights by contrast with modern opposing viewpoints, or to augment them by assimilating the positive content of more recent Christian thought such as Maurice Blondel's philosophy of action, or

Gabriel Marcel's philosophy of communion. However the very massiveness of the undertaking practically precluded any considerable amount of integration of modern thought.

This book will be of special value to the student of Catholic philosophy, who, after he has finished the analytic work of the various courses, feels the need of an integrated and synthetic review of the practical implications of philosophy for the fullness of Christian life.

JOHN J. MCNEILL, S.J.

INFORMATIVE AND INTERESTING

Georgetown University: Origin and Early Years. *By John M. Daley, S.J.* Georgetown University Press, 1957. Pp. xviii-324. $5.

Whoever has visited Georgetown University is at least passingly acquainted with the statue, just inside the main gate, of Archbishop John Carroll. Even for the majority of those who feel themselves identified, in some way or other, with Georgetown, the statue is more than likely a cold and lifeless symbol of a man who happened to found the College. Father Daley's history of the origin and early years of the "Alma Mater of all Catholic colleges in the United States" brings John Carroll, his clarity of vision and tenacity of purpose, to life with such striking detail that his statue seems more like flesh and blood, and his heart and soul still anxious for the good of Georgetown.

The problems of the Catholic Church in America and the suppression of the Society of Jesus throughout the world made the birth and early years of Georgetown very complex and extremely difficult. From the November day in 1791 when William Gaston walked through the bustling tobacco port of Georgetown to become a class of one at the new college, Georgetown was so fraught with the lack of funds, administrators, and professors that more than once its closing was debated. Archbishop Carroll, entrusted with the welfare of the Church in America, had to face the suspicions of his former Jesuit brethren when he seemed to act against the interests of "the object closest to his heart." The early years are marked with the individual figures of such presidents as the mischievous, timid man of sound judgment, Father Robert Molyneux; Father DuBourg, whose French origin brought extreme prejudices against him from his own consultors; and Bishop Leonard Neale who ran the College so like a seminary that in 1803 the student body numbered a mere twenty. Not until 1812 and the presidency of Father John A. Grassi, Georgetown's second founder, did the school clear its debts, organize its curriculum more efficiently, enlarge its student body, and begin to fulfill Carroll's dream. When the Charleston schism took Grassi to Rome in 1817, Georgetown floundered through the reign of no less than seven presidents until the appointment in 1829 of the large and jovial Father Thomas Mulledy who once again set the College on the path of success.

The wealth of interesting detail, including the visits to the College of Washington and Lafayette, the account of the strict classical curriculum

and rigid disciplinary code, the personal letters of Scholastics and students, the schoolboy pranks and even riots, manifest Father Daley's devotion to thorough and scholarly research. That the story is so readable praises his talents as a narrator. The reader at times may suspect that Father Daley protests too much that personal grievances and petty rivalries were always born of the desire for the common good, and may sometimes wish that he had not repeated facts and quotations that the reader had not forgotten. But this is not to say that the author has not accomplished a remarkably informative and interesting history, which Monsignor John Tracy Ellis has called "a book that deserves to rank among the best works produced to date in the history of American Catholic education."

JAMES N. GELSON, S.J.

FEDERAL LEGISLATION

The Wagner Housing Act, A Case Study of the Legislative Process. *By Timothy L. McDonnell, S.J.* (Jesuit Studies). Chicago: Loyola University Press, 1957. Pp. 470.

Father McDonnell's stimulating work deserves a wide reading. Its value is by no means confined to those professionally interested in public housing or political science, but it extends to all who seek an understanding of the total political process which terminates in federal social legislation. The Wagner Housing Act is the author's point of departure, but his express purpose is to "expose as completely as possible in depth and extension all the activities that are involved in the making of a law." The degree to which he has succeeded in satisfying so vast and complex an objective is truly remarkable.

The Wagner Housing Act was a singularly apt statute for this type of study. The idea of a national housing program was recent enough in origin to admit of comprehensive treatment and yet of such a nature as to generate a strong spectrum of partisans and enemies. Although the public life of the Act was limited to two political campaigns and three Congresses, it ran the full gamut of public, legislative, and executive pressures. Compromise was, in consequence, a characteristic note of the Act's development. Not only were different statutory schemes considered and passed by the various Houses of Congress at different times, but the infighting politics of the congressional committee system, of floor debate, and the bicameral conference introduced yet further modifications, often of a basic nature.

At all stages, moreover, the push and pull of competing interests was evident. Slum clearance advocates jockeyed for position with public housing advocates, and federal public works men with those interested in fostering local or private construction. Multimillion dollar costs stimulated the tax conscious and generated a wide variety of financial plans each with its ardent adherents. The administration of the Act was also a source of friction, with those favoring administration by an independent authority in vigorous opposition to those interested in employing an existing governmental agency. Sectionalism made its

claims and raised its objections, and at one point patronage considerations assumed a dominant importance. Vigorous pressure groups and strong personalities such as Roosevelt, Wagner, Morgenthau, Ickes, and Steagall were involved, and often in conflict and competition. As a consequence the Wagner Act sharply illustrated the interplay of ideas and interests which is characteristic of a federal law's evolution and adoption.

It is to Father McDonnell's credit that he has succeeded in reducing so complex a manifold to order and unity without sacrificing depth and precision of detail. The book is a genuine contribution to our understanding of the federal legislative process. THOMAS M. QUINN, S.J.

HEROIC VIRTUE

Philippine Duchesne; Frontier Missionary of the Sacred Heart. *By Louise Callan, R. S. C. J.* Westminster, Maryland: The Newman Press. Pp. xiii + 805. $8.

That Blessed Philippine Duchesne (1769-1852) would become a lifelong admirer of the Society of Jesus was something not to have been expected. The Society had been dissolved in France five years before her birth and suppressed by Clement XIV when she was four. But events conspired to enhance the reputation of the defunct Society. The rapid decline of all forms of the religious life in France after the Jesuits were outlawed tended to convince friends of religion that this would not have happened had the Society not been crushed. When, a few years later, the French revolutionists made their fanatical attempt to destroy Christianity, it became quite clear that the assault on the Society was really part of an anti-Christian conspiracy. Blessed Philippine as a girl joined the Visitation nuns who were among those who most regretted the disappearance of the Jesuits. As a Visitation nun she was introduced to devotion to St. John Francis Regis who became her favorite saint and the one to whose intercession she attributed the favors God bestowed on her.

During the years when the Society of Jesus was being revived, Blessed Philippine got to know Father Joseph Varin, Father Louis Barat and other priests who were destined to be members of the restored Society in France. Father Varin and Father Barat also took an active part in the foundation of the Society of the Sacred Heart which Blessed Philippine joined and of which Father Barat's sister, St. Madeleine Sophie, was the first superior general.

When Blessed Philippine and four companions came to Missouri in 1818 to found their Society in the New World, there were no Jesuits on hand to console her. In 1823, however, Father Charles Felix Van Quickenborne arrived from Georgetown with a remarkable group of young men to begin at Florissant the Midwestern epic of the Society. Mother Duchesne was overjoyed. She even turned the choir cloaks of her nuns into habits for the destitute Jesuits. To her surprise she found that Father Van Quickenborne and his Flemish subjects were by no means

as friendly as the French Jesuits had been. Despite her sacrifices in his behalf she experienced harsh treatment at the hands of Father Van Quickenborne. But Blessed Philippine was persevering in her affections. She refused to renounce her loyalty to the Jesuits, in whom she confessed she was more interested than in her own community. Even the uncompromising Van Quickenborne could not resist such devotion. Soon Blessed Philippine was able to report that he was calling her nuns his daughters. The young men under Van Quickenborne became admirers of the holy woman who had befriended them in days of dire necessity. Father Peter De Smet spoke of her as one who deserved canonization while still living and Father Peter Verhaegen, who assisted her on her deathbed, judged that she had never lost her baptismal innocence, that she was eminent in all the virtues of the religious life and especially in humility, and that she died in the odor of sanctity.

Mother Callan, whose *Society of the Sacred Heart in North America* is a classic in its field, has produced another notable work in this volume. Blessed Philippine was an indefatigable letter writer. Mother Callan has turned many of these letters into pleasing English and made them into a biography by putting them in their historical setting. Some of the historical details are interesting. To give one example, Mother Duchesne related that in 1819 Bishop Du Bourg "had said positively that we may not admit Negroes or mulattoes to either of our schools, and he has appointed one day a week for the instruction of the colored people; otherwise, he says, we should not hold the white children in school. He told us of an experience he had in the college in Baltimore, which shows how difficult it is to overcome race-prejudice in this country. He consulted the Archbishop of Baltimore on the matter and was told that this attitude would have to be maintained as the last safeguard of morality and manners in this country." The Archbishop in question was John Carroll.

As hagiography this volume fulfils all and none of the requirements. None, because no effort is made to analyze the sanctity of Blessed Philippine; all, because a living saint is graphically portrayed. Blessed Philippine hid her holiness: not only is the extraordinary almost absent from the story, but the letters have nothing of the "professional" spiritual person about them. It is true that when writing to young religious, Blessed Philippine gives us a glimpse of her strong direction in spiritual matters. In this respect the letters to Mother Gonzague Boilvin are especially revealing. What is extraordinary in this biography is the heroic virtue of the subject and that is obvious on almost every page. Jesuits will do well to study this holy nun, so sincerely devoted to the Society of Jesus.

E. A. Ryan, S.J.

BIBLIOGRAPHY

Bibliografia del P. Miguel Batllori, S.I. *Prepared by G. M. Bertini.* Torino: Arcsal, 1957. Pp. 45.

A very brief prologue, written in Italian by G. M. Bertini, introduces the bibliography of Father Michael Batllori, S.I., President of the

"Historical Institute of the Society of Jesus", Director of "Archivum historicum Societatis Jesu" and Professor at the Roman Gregorian University. Father Batllori's bibliography is presented in homage to him on the occasion of the twenty-fifth anniversary of his first publication (1932-1957) and of his recent designation as a member of the Italian Academy of History.

The bibliography contains fourteen books written by Father Batllori, five critical editions, 142 articles, conferences and introductions, and 150 reviews of books and articles. All these works, written in Spanish, Catalan, Italian or German, give evidence of a profound knowledge of medieval and modern European culture. Father Batllori's research is not limited to a particular field, but includes the history of Europe, of the Church, of the Society of Jesus, the history of Catalonia, his own country, as well as historical, literary, philosophical, philological, artistic critiques and studies. All this Father Batllori has accomplished through his patient researches in archives and libraries throughout Europe.

FRANCISCO DE P. NADAL, S.J.

RELIGION LOOKS AT SCIENCE

The Church and Modern Science. *By P. J. McLaughlin, D.Sc.* New York: Philosophical Library, 1957. Pp. 374. $7.50.

The two most talked of subjects in our day seem to be science and religion. Here we have a book that has as its aim to give us religion's view of science. The author wisely includes philosophy as a third party, being biased toward neither of the other two but offering a helpful hand to each. In Part One he presents some science for the philosopher and some philosophy for the scientist. The aim always is to help fill the gap created between scientist and philosopher by the lack of a common language. After outlining science and philosophy and showing areas where they touch religion, the author gives, in Part Two, religion's view of science in the form of addresses delivered by Pope Pius XII to scientific and other professional groups. Part Three is a list of all of the documents of the pontificate of Pius XII relating to science and technology.

The wide range of subjects that are touched on in the papal addresses gives some idea of the attitude of the Church toward science. These addresses deal with moral and other implications of science and the Pope speaks clearly to a confused world on the urgent problems created by science and its technological offspring. Because of the circumstances surrounding these papal discourses a full development of many themes is impossible. It is here that the author tries to fill the gap for scientist or philosopher by explaining such themes as relativity, natural law, freewill, and scientific method. The treatment given these themes is perforce sketchy and in some places oversimplified. Perhaps the most valuable part of the book is the excellent appendix listing the papal documents issued since 1939 that deal with science. This handy list also gives references to translations of these documents where such exist.

DANIEL J. O'BRIEN, S.J.